

THE  
Lawfull Preacher:  
Or a short  
**DISCOURSE:**

PROVING,  
That they only ought to preach who are  
ordained MINISTERS.

Occasionally delivered in some Lectures at *Epping*.

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By *John Ferris* Minister of *Thoydon-Garnon* in *Essex*.

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Now printed upon the Anti-preaching of some against it in  
the same Pulpit about the latter end of *November* last.

AS ALSO,  
The Pulpit-Guard-Relieved:

In a short Appendix in Answer to a late Book called

*The Pulpit-Guard Routed,*  
written by *Tho. Collier*.

*Conuenit & scriptis nomen, carbone notatum.*  
*Nigro*—

The second Impression corrected and amended.

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LONDON,  
Printed for *William Roybould* at the Unicorn in *Pauls Church-yard*  
near the little North-door, MDCLIII.

Lawful Receipt

DISCOUNT

As there is no receipt for the above







To my dearly Beloved  
**F R I E N D S,**  
The Parishioners of *Thoydon-Garnon*, and  
others my Hearers at my Lecture at *Epping*.

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*Beloved in the Lord,*



Told you the reason of my Preaching,  
you know the reason of my Printing  
these Sermons; I Preached them voluntar-  
ily to establish you, I Printed them  
by a kind of constraint to satisfie others.  
I Preached them to manifest the truth to  
prevent others misleading you; I Printed them to de-  
fend the Truth, I wish they may help you to reduce  
others. What my Publike labours (and open opposi-  
tions from some) have been among you, you are the  
best witnesses; what my secret trouble hath been,  
partly from a sense of mine own weakness, partly from  
some incapacity to do what I desired among you, God  
and mine own conscience can best testifie. I cannot  
but wonder at Gods providence in this, to put me to  
assess the outward Call of a Minister in Publike, who  
(it may be) have so often questioned mine inward  
Call in private. *But hitherto hath God brought me.*

Some of you may have heard what solicitations I

B

have

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have had to other places of greater profit; most of you know what resolutions I had to return to the place whence I was driven, of lesse means, had not your importunity, procuring their consent, held me here. Many have been the scandals I have suffered about it, through the confident reports of bold adversaries, for which I could willingly have Printed both your engagement to me here, and their testimony thence; the one to free me from the murmurings of some against mine abode here, the other to clear me from that false imputation of receiving profit thence, while that Living lay unresigned in mine hands, but to have done it without consent might not have been civil, to have done it at all ( besides the swelling of the book) might have favoured of arrogance: wherefore I forbear, my conscience bearing me witness, and many upon the private sight of the Papers being already satisfied.

I did intend (if I had been in Print at all) something that might have been more for your practice, although I hope this may be for your profit: But since God hath called me out in this, I will improve it what I can. If by what I have already suffered, or may by this further undergo, you may receive any advantage, I shall think my labour well spent, and my sufferings abundantly recompensed.

I shall therefore beseech you, 1. That you would not esteem or be contented with any light or heat, but what is caused by the rising and efficacy of the Sun of Grace in you. There are a sort of people, who being *dead in sins and trespasses*, never stir at all, but lye senselesse in the grave: I speak not this to them, although  
I could

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I could be glad they might *hear the voice of the Son of God and live*: that Jesus Christ would effectually call them (as once *Lazarus*) out of that deadly sleep that hath seized on them. But there are others who seem to stir, yet not from a principle of true life in them: who continuing in sinne, think it Grace enough to pretend to an opinion: who neglecting the Power of godliness, content themselves to talk of some Disciplinary parts of Religion; I never liked their building, who begun the Fabrick at the roof, (but indeed he that intends to draw only the picture of an house, needs not care at which end he begins) I never fancied their Religion, which begins (and ends too) only in opinion. To hear drunkards talk of gathering Churches, and swearers question the Call of Ministers, &c. (although that is something more then Disciplinary) is such a Paradox in Religion, that the Churches of Christ have not usually bin acquainted withall. When men out of a desire to appear something, yet for want of any true work of Grace upon their spirits, shall take up only that fashion of Religion, which may suit best the times in which they are, they may be good talkers, but seldom are sound practisers of godliness.

I would have you labour to finde the work of Grace upon your spirits, which may make you *new creatures*, for in Christ Jesus neither circumcision, nor uncircumcision availeth any thing, but a new creature, Gal. 6. When that spring once moves the wheels, although the work may seem to go more slowly, and with some more trouble, yet it goes more surely, and with much more truth. Practise more the power then the shew of god-

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lines: let your lives, rather than your tongues declare your Religion. Old-fashioned, unskilfull Limners; were constrained to underwrite the name of what they Painted, that people might know what it was rather by the inscription than the draught. Such is the new-fashioned Religion of some men, that if they did not tell you, it was Religion they professed, men would scarcely deem it such by their profession. People are apt to think well of being Religious, but they are often mistaken in what is Religion: they will grant *godliness to be great gain*, but they are not convinced what is godliness. If I finde a man once shaken, who hath been truly rooted; misled, who hath been set right in Gods way, as I am apt to be much troubled for him, so I desire to be very tender of him: but when I see a loose and light body *tossed with every winde*, I am little affected with it; It is as much wonder to see the one stable in blustering times, as the other shaking.

2. I shall intreat you, That you would now be conversant in the study of Fundamentall Truths. When Fundamentals are questioned, we had need to be well satisfied about them: when the foundation is aimed at, the greatest defence had need to be made there. *Paul desired to see the Romans, to establish them, Rom. i. 11.* it is from *emulatio* which is rendred (by one) *ruitura suffulcio*: surely if ever people had need to be established in the Truth, it is now, when truth (in this sense) decays, and its very foundation begins to be shaken. When men build their Religion upon props set up by their own fancy, they may quickly be carried besides the Truth. It is a strange thing to see how men now adaies delight most in the loose notions of their own conceiving,

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ceiving, but little in the standing Truth laid by Gods Word. This is to lose Truth in the mist of their own making, and to put out their own eyes by the dust they themselves have raised; they that flie so high in their affected, although confused notions, frequently leave the Truth behind, when through the coldness of the second region, they are so frozen in their affections, that (if ever they return) they seldom pursue Truth with much love alter. This is to lay up a mans Religion in a Castle built in the Air, when *every winde of Doctrine may toss it to and fro*. It is an unhappy thing, that some men are guilty of, to delight in expressions they understand not, and to be lost in the pursuit of those cloudy notions they cannot reach: when they are alwaies pointing at what they have but small ken of themselves, although they cannot discover them to others. By this the growth of true Religion is much hindered in them, and the profit of Christian conference much prevented in their meetings, when much is proposed, a great deal talked of, but little gotten, nothing agreed on. There is more advantage to be gotten in one hours conference with him, who understands and will speak of a Fundamentall in Religion, then in many dayes with those, for although there lesse may be talked of, there is more discovered.

I would have you much in the study of faith, repentance, Justification, &c. To that end reade much of the Scripture, and of those other good Books (written by godly men) which God hath holpen this age withall. I could wish (besides others) you would be all well versed in that little Catechisme I use among the younger people: which although small in bulk, is as

The Assemblies Catechisme.

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full stuffed with sound Truths as ever I saw any so closely comprized. Enquire after the good old way, and walk in it. The most of our new lights are but old darkneses, which are caused rather by the privation, then the encrease of true Light: most of our new truths are but old errors, rising afresh out of the bottomless pit; the hand of liberty having rouled away that stone, which the arm of Government had before laid to stop the mouth of it.

Beware of controversies that are either above your reach, or lesse necessary to Religion: the former may puzzle and perplex you; the later but disturb and unquiet you: the former often ends in defection from the Truth; the later only in difference and contention among (seeming) brethren: By both men are frequently so forced or perswaded from the Truth, that if they are not hurried into one, they are cheated into another error. When *Peter* would prevent peoples falling from their steadfastness, he presses them to grow in Grace, 1 Pet. 3.18. A low house settled upon a good foundation, will stand longer then an high tottering edifice upon a weak basis. Not that I would have you contented with small measures, low stature in Grace; build as high as you will, as you can, only let the foundation be firm and proportionable.

3. I would beg you to measure all the Doctrines you hear by the line of Gods word: seeing there are false spirits gone forth into the world, it is good to try the spirits, whether they are of God or not, 1 John 4.1,2. It is an evil thing (in this) to have mens persons in admiration. If the best of men on earth, if an Angel from Heaven should bring any other Doctrine, then what is left



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left by Christ for your direction, let him be *Anathema*.

Gal. 1. 18. *Cheron* in his book of wisdom tells us, that every humane proposition is of equal Authority, unless reason make the difference. No Religious doctrine is of any reputation further then the Scripture speaks it true. When mens words are only taken, it's no hard thing to be deceived: when men beleieve only with a probable Faith, they are easily mislead. The Apostle bids the Thessalonians *try all things*, because they should *not hold fast* (as by violence) what was good, &c.

1 Thes. 5. 18. What weapon or beast a man hath well proved, he will carefully preserve, when what may be as good (if he know it not) may be more easily parted withall. It is a great advantage the Devil hath given him, when men hold Truth upon too slender grounds, Gold and silver is not valued, if not known to be such. Children may have gold in their hands, when (if children, whom you may perswade it is brasse) it is no hard matter to cheat them out of it. They were *Children* that were *seduced to and fro*, Ephes. 4. If a stone be loose, although upon a good foundation, it is no difficult thing to remove it: that will most probably continue, which is well fastened.

When men pin their faith upon others sleeves, whither soever those sleeves are stretched out, their Faith must follow: when doctrines are judged of by the men that bring them (be it what it will) it can only be so prevalent, as the man that vents it is of Authority with them that hear it. The Corinth. were accused as carnal that they pretend, some to *Paul*, others to *Apolo*, 1 Cor. 3. 4. when yet they were both Ministers, v. 5. (Good God!) what are they, who are some for this, others

Tout humaine proposition, &c.

Non exploratis rationibus traditionum probationem tantum fidem portant, Cyprian.

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others for that gifted brother, who are no Ministers, only intrude into that Office intrusted unto others. Thus men best like, and most cry up those Preachers who are of that party they most affect, and then the Doctrine they bring, whether true or false. This is to judge of things by the men that do them (a false rule) and not of men by the things they do. Hence the Prevailing party hath alwaies most followers, such *Powerfull* Preachers can command Audience. It is the practice of our late Astrologers to gaze only on those Stars which are *ascendant*, and still speak best of those Constellations which have the *strongest* influence, especially if they have but a favourable aspect towards them: whose Prognosticks are calculated for the Meridians of strength and weaknes, of power and impotency. I vvish it vvere not too much the fault of our new-fashioned hearers, vvho love not the light of the brightest Star, if not of their party.

But I shall hope, and ask better things of you: let truth and falsehood be the cause of your esteem or disrespect of what you hear: let that have best reception with you, which hath most Authority from Scripture, although least of the power of men vvith it. When false coyn is abroad, all men will look to the money they receive: Seeing it hath been foretold, that in the last daies (vvhich are these) there should come seducers, and our experience tels us it is fulfilled, let us try before vve trust, and examine the Doctrine vve hear, before vve believe it.

4. I vvould have you suspect, and be shy of whatsoever doctrines please the flesh; of vvhatsoever it is that indulgeth corrupt nature. Flesh and bloud are no  
more



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more apt to love, then they are able to enter into the Kingdom of God: the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, Gal. 5. 17. It is very unlikely that should be from the spirit, which is delightfull to the flesh. Many smooth the way, and widen the gate to heaven, I pray God they lead not people that way to hell. The down-hill passage is most easie. Where Christ saith, *The way is narrow, and the gate is strait that leads to life*, Mat. 9. 13, 14. he presently subjoyns a seasonable warning; *to take heed of false Prophets*. The way may be paved with Agates, which yet may be painfull to the feet of the traveller; the gate may be made of Diamonds, which yet may be strait in the passage.

*Facilis descensus  
Averni, &c.*

It hath been the generall practice, and constant sign that God hath given of false Prophets, *to preach smooth things: they promise peace*, Jer. 23. 17. *they seduce my people saying, Peace, when there is no peace, and daub with untempered mortar*, Ezek. 13. 10. *they see visions of peace*, ver. 16. *they sow pillows to All armboles*, ver. 18. *they save the souls alive*, ver. 19. *they strengthen the hands of the wicked, promising life*, v. 22. It is the duty and delight of true Prophets, to promise life, to preach peace to those who are entitled to it. Yea they would that the peacefull promises of the false Prophets might be fulfilled; as *Jer. 28. 6. Amen, the Lord do so, the Lord perform the words which thou hast prophesied*: but to speak pleasing things to him that lies in sin, is so far from preaching Heaven, that it may occasion mens running to hell. What ease, what advantage can it be to godly Ministers to threaten judgement against sinners, were it not for Gods command, and their profit? What proba-

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bility is there, that people should receive advantage by those doctrines that continue their carnall peace? They were false Teachers, who by *their lies* caused prophane people to reproach the true Prophets with *the burthen of the Lord*, Jer. 23. 33. they thereby refused the words of the true Prophets, because they spake of the judgement of God against them: but men that are proclive to sleep need no rocking.

Let me in the Name of the Holy God, warn you of any doctrine that favours, or tends to sinfull liberty. Indeed Christ hath purchased liberty to his Saints, but *we must not use our liberty as an occasion to the flesh*, Gal. 5. 13. To be Christ's freemen and sins slaves at the same time, is impossible. I cannot but wonder at some new Preachers, who cry up *mercy and grace*, as if there were nothing of *justice or truth* in God at all: who dare promise mercy to *sinners*, and by their *promise of life, strengthen their hands in wickedness*? It is one thing to offer mercy to people upon repentance; another to promise mercy to them while sinners. It is one thing to hold out Christ to them that will receive him; another, to promise Christ to them that refuse him.

Religious  
Greenham  
speaking how  
God had joy-  
ned godlinesse  
and the means  
of godlinesse  
together, calls  
them frantick  
hereticks that  
neglect the  
means, &c.

Beware of them, who dare perswade you to a neglect of duty, who by their preaching can intimate it as needless to be pressed, as unnecessary to be practised. If there are Impostors under heaven, if there are any upon earth, that bring *another Gospel* then what Christ left, these are the men; who under a pretence of preaching Christ and free-grace, brand all those with the name of *legal Preachers*, who but endeavour to convince people of sin, or perswade them to their duty. As if discover-  
ing

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ing to men their need of Christ, were not preaching of Christ; and that the Spirit had not been sent by Christ, who came to *convince the world of sin*, Joh. 16. 8. As if pressing men to the duty the God of mercy requires, were to deny the freeness of grace; and that *Peter* had abridged the free grace of God, when he commanded people to *repent and be converted, that their sins might be blotted out*, A. A. 3. 19. As if there were no difference between duty and desert, between means and merit. There is a vast difference between what God requires as a means, to which *ex gratia* he promiseth a reward, and the doing of a work which *ex debito* deserves its wages. In this there is a proportion between the work and the reward, yea, the man performing it doth the work by his own strength: but in the other, besides the disproportion between the thing required, and the reward promised; and besides his love (in whose power it was) to impose no harder a task upon us, he that out of grace promiseth the reward, out of the same mercy gives strength to perform the means. So that in this, the doctrine of free-grace is much advanced. Can it be thought that man must be only passive in the work of his salvation? To what end had he a reasonable soul given him, if not to imploy its faculties (especially) for that *better part which cannot be taken from him*? *Hezekiah* might have been cured without the application of figs: *Naaman* might have been healed without going to *Jordan*, yet the not use of commanded means might have prevented their desired deliverance (but of that *infra*.) "It is a pretty observation of learned *Perkins* upon " *Rev.* 3. 20. *If any man will open*, &c. mans will is not " like a piece of wax, only passive, which without any

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"action receiveth impression, but as fire, which as soon  
"as it is fire, it burns, and as soon as it burns it is fire.

It is the sad effect such preaching hath produced in many hearers (in some that I dare not but hope wel of) that they scarcely endure to hear any thing of duty pressed. They can be content to hear of believing as a Gospel-duty, but if repentance or obedience be mentioned, that is, what we cannot perform, these are but legal duties. As if believing were less a duty, then repentance; or that we were of our selves more able to perform one then the other. Or as if repentance were less a Gospel-duty then believing: when it is manifest that repentance could have no place under the legal Covenant. The Covenant of works was to do or die: under which, as we are unable to perform, so neither could we be profited by repentance. It is only the Covenant of grace through Christ that admits repentance. That came in through Jesus Christ, it was one of the new laws given us by that Lord, and then can be nothing else but a Gospel-duty. How easie is it for people to mistake: and then with violence to pursue what through mistake they propose as good? like some hot-mettal'd doggs, which over-hunting the true sent, are either quite beaten out, or follow what is false.

Friends! Is duty more out of fashion now than it was? Is it the liberty of Christians to be free from Gods service? To be *free from sin*, was to be *servants to righteousness*, Rom. 6. 18. Can the encrease of mercy free us from, or should it engage us more to duty? May I not say to those who are guilty, as *Paul*, Gal. 3. 1. *Oh foolish Galatians, who have bewitched you, that you should not obey the truth?* Do but observe what an unchristian liberty  
some

For this observe that of  
*Mar. 1. 14, 15.*  
Note it well:  
Christ is said  
to preach the  
Gospel when  
he preached  
repentance.

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some have made use of even some professors of godliness) since this doctrine of liberty hath been so much preached: unto what an height of grossest profaneness, of *ranting* wickedness some have run, who began but at the neglect of duty! Tender consciences would be afraid of such occasions of evil. Duty helps to pinnion the wings of the flesh; take off that pinnion, give the wings but liberty, whither (short of heaven) may it not flie? Duty lops off the exuberant branches of the old stock; neglect that, the sprouts may quickly grow long and thriving.

Good God! what hardships do not only the Ministers, but the truth of Christ suffer from men of contrary mindes? It hath been the Ministers work formerly to vindicate their Ministry against Papists, because not ordained in their Sea: It is now their business to uphold their Ministry against those, who would null their Call, because (as they say) received from *Rome*. It was not long since that our great contest was against the *Pelagians*, who from the Scriptures pressing duty, would have inferred a power in mans Will to perform it: We have now to do with them, who because man hath no power in himself naturally to perform it, would have no duty pressed at all. Thus are we ground between two millstones: But neither extreame is good, when *virtus* is in the middle. The Truth is, men love not Duty, and therefore dislike the pressing it: they delight in sin, and therefore hate the reproving it, They would *stand still all the day idle*, yet willingly receive the penny, as if they had wrought in the vineyard. Ephraim loves to tread out the corn, but not to break the clods, Hos 10. 11. people are willing

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to receive the profit, but love not, like not the burthen of the work : they would feed upon the corn of the blessing, but love not the yoke of obedience: Love then that preaching best that most discovers your duty; Be willing to perform whatsoever God requires of you: Let this prevail with you to set up Duty in your families, to practise obedience in your persons: The Lord knows how many families there are in which duty was never yet set up, and observes where it hath been begun, but is now neglected. The Lord grant that none of you be found in the number of those *enemies that will not have Christ to rule over them.*

But because reproving of sin, and threatening judgement against it, pressing duty upon the people, and promising mercy upon the performance of it, is looked on as so legal, so unsutable to Gospel-preaching; as what too much straitens Gods grace, and enlargeth mans power beyond the rule, I'll lay down some things briefly to vindicate it from all mistakes.

1. There is less probable deceit, not so much palpable danger in reproving sin, and threatening judgement against it, whereby people are convinced of their misery; than in holding out large and inconditionate offers of grace, from which men groundlessly may expect mercy. There may be more pain in searching of the wound, but there is less danger; there may be more ease in skinning of it, but less safety. We finde the Scripture very often condemning false Prophets for *preaching smooth things, promising life, and thereby strengthening the hands of the wicked in sinne* (in many places, as was touched on before,) but  
where



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where do we find any prohibition of, or reproof for an endeavor to *convince the people of their sin*, that they may afterward be *convinced of righteousness*? The Scribes and Pharisees are said to *binde heavy burthens upon others shoulders*, Mat. 23.4. they pressed a strict observance of the Law, a burthen too heavy to be born by mens own shoulders; but their fault was not in pressing of the Law, but in pressing it as a meritorious cause of life, not shewing them the way, how Evangelically through Christ to perform it. Thus to press the law is blame-worthy. But secondly, Their fault *there* reprov'd was not so much in pressing the Law as the rule of obedience, but not practising themselves what they pressed upon others, not walking by the same rule themselves. For you see Christ gives it as a charge to people, to obey what they commanded, ver. 3. *Whatsoever they bid you observe, that observe and do*. How often was Christ and his Apostles in reprov-ing sin, and threatning punishment! Luk. 13.3.5. *Except ye repent, ye shall all likewise perish*, 1 Cor. 6.9, 10, 11. *unrighteous, drunkards, extortioners, &c. shall not inherit the Kingdom of God*, besides many other places.

2. (Not to name the practice of *Moses* and the Prophets,) it hath been the unquestioned method of Christ and his Disciples, to presse those duties upon people, which by their own strength they are not able to perform. Christ preached repentance, which was not in mans power (of himself) to practise, *Matth. 4. 7. John* preached it, *Matth. 3. 2.* The Disciples preached it, *Mark 6. 8. 12.* Nay, it was part of the work he prescribed them after his resurrection; that *repentance and remission of sins should be preached to all Nations*.

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*Nations in his name*, Luk. 24.47. The command *Peter* gave a people unable of themselves to perform it, was, *repent and be converted*, Act. 3.19.

Summa & caput  
predicationis,  
Johannis, Chri-  
sti & Apostolo-  
rum.

Surely that's the best preaching that is nearest the pattern given in the Mount; that is the most Gospel-way of teaching, that is most agreeable to Christ's method. One upon *Mark. 6.1.* calls repentance, the very summ of the preaching of *John*, of Christ, of the Apostles.

3. What duty people are pressed to from the word, it is their sin not to do; through their own default they are not able to perform. So that if it were for no other end, but to shew Gods right that he hath to our obedience, our wickedness that we are not able to practise it, our duty, what we ought to perform, this were sufficient cause of pressing it, and from this good use might be made of it. Disobedience to the Law is sin, 1 *Joh. 3.4.* it is called *avopia*. Although the observance of duty can deserve no reward, yet the not doing it deserves severe punishment. The great end of God's giving Scripture was, *to reprove, to instruct*, 1 *Tim. 3. 16.* What must we *reprove* if sin must not be spoken of? What *instruction* must be given, if duty must not be pressed? Yea, it is intimated, that who would not hear *reproof, rebuking, exhortation*, would not endure *sound doctrine*, 2 *Tim. 4.2,3.*

Note.

That people cannot perform what God requires, is from their own defaults: so that it is no injustice in God to require it. *God made man righteous*, Ecclef. 7.19. he may justly require according to what he gave, not according to what we *have*. The Master that gave many talents, may require the whole summ, although the  
servant



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servant (through his idleness) is not able to pay it. It is *meer mercy*, that *God accepteth according to what a man hath*, 2 Cor. 8. 12. he may in justice require according to what he first gave.

4. The pressing of duty upon people unable to perform it, is the ordinary, and may prove the efficacious means to enable men to do it. The *Ninevites* repented at the preaching of *Jonah*, Mar. 12. 41. *Peter* preached repentance, *Acts* 1. 9. and some thousands were (by Gods blessing on it) enabled to perform it, *Cap. 4. 4.* The few that were truly *chosen*, were of the number of them who were outwardly *called* before, *Matth. 24. 14.* I confess the means is not effectual to all, but must it be therefore used to none? nay, because we know not to whom it maybe effectual, therefore it must be used to all, that it may be profitable to those to whom God intends it. People are much mistaken in the pressing of duty, who look upon it onely as a *command* of obedience, not at all as a *means* of profit: in the commands of God, there is not only a discovery of duty, but an offer of power and strength to perform it. It were but vain to bid a groveling child arise, which of it self is unable; but if at the same time I hold forth my hand to help it, it may be a means to raise it. It had been an hard injunction of Christ, to bid *Lazarus arise*, when he had been dead four daies and not able to stir: but when the voice carried with it a secret power to enable him, he was able to come out of the grave: it was the Angel that stirred the water, whereby the diseased were cured at *Be Bethesda*; must not impotent people be advised therefore to go to the pool, because of

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themselves they could not work the cure ?

But where commanded duties are not practised, they leave them without excuse that neglect them. God sent *Ezekiel* to a stubborn people who (he knew) neither would nor could practise his commands, that they might *know that there was a Prophet among them.* Ezek. 2.5.

5. Duty is not pressed by Ministers as a meritorious cause of salvation, but as the condition which God requires in them to whom he will give it. *When we have done all we can, we are unprofitable servants,* Luk. 17. May not God, who in free love gives the reward, propose what condition he pleaseth ? nay, which is more, he that proposeth the condition, makes people to perform what he requires: (as was touched before) which is very plain, *Ezek. 36.25, 26.27.*

The result of all is, To beseech you to consider, how they cheat you of the Truth, and may deceive you of your Souls, who preach the neglect, or needlessness of that Duty God commands and will have (though he himself work it) in those to whom hee'll shew mercy: such who call the way *easy and broad*, which Christ calls *strait and narrow*: that promise life to men in sin, and *strengthen the hands of the wicked* in their iniquity.

6. I shall desire you: That you would be more in judging of yourselves, then in censuring others. It is (now) a great part of some mens Religion, to finde or make faults in others, when they observe not their own: they use spectacles to look on others whereby their faults are multiplied, but endure not a looking glasse to reflect upon themselves that their deformity

*Magis nimirum  
spectaculis quam  
speculis.*

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formity might be discovered. Indeed mens eyes are naturally placed to look outward on others, when they need the help of some reflecting glasse to take an inward view of themselves. But surely there is (besides nature) some wicked art, whereby they are holpen, notwithstanding *the undiscovered beam in their own eye, so observe so clearly a smaller moth in their Brothers.* People are so busied to espy faults in other mens houses, that they neglect the cleansing of their own.

You may observe others faults privately to reprove, not publickly to reproach a Brother: you may take notice of others sins, to be warned by their falls, not to make it an occasion of sinning to you: yet in this, as I would not have you judge them by the reports of others, so neither to measure them by the line of malice. As report like an evil spirit often presents that which never was in substance: so malice like a false glasse presents double what is.

Be chiefly in the examination of your selves, with what face will you reprove others, when your own faults are more eminent? *Rom. 2. 21, 22, 23.* A dirty brush seldom makes clean clothes. If your brother be guiltless when you accuse him, it manifests malice, at least too much credulity, if faulty; yet when you are guilty, it argues too little sincerity. *Prove your selves,* was *Pauls* rule, *2 Cor. 13. 5.* The best Christian is most at home; the best husband is most conversant in his own books.

Is it that there is not work enough at home, that you are so busie abroad? Is not the sin of your life enough to employ you in the examination of, and

### *The Epistle Dedicatory.*

mourning for it? will not the making sure your title to Eternal happiness finde you work enough in private? (poor souls!) If you have not work enough to day, you will be sure to make more before the morrow. Observe your own sins, and endeavour to avoid them: mark your own temptations, and endeavour to resist them. Let your own temptations make you pittie others if they do fall: Let your own aptness to fall plead excuse, if it be but an infirmity: I would not have you too rigid against the (only) infirmities of others, yet I would not have you too indulgent toward your own. I would have you do with infirmities, as modest Housewives do with some lesser pieces of sluttery, although they will not endure it in their own, yet they will excuse it in their neighbours house. Then shall I think you religious indeed, and that the Lord intends good to your souls, when you accuse not others, but your selves; when your endeavour is more to amend your own, then observe others deformities.

I thought to have spoken a word to you about the Sacrament, but I have been too long in the porch already, besides, that concerning mine own Congregation only, I shall refer it to a more private occasion: You may conceive upon what grounds I administer it; you know for what reasons I have for some time forbore it; some of you have been informed what course I am about in our future preparation for it. Onely I cannot but observe that those who before made it their argument against us, that we administered it to some, whom we had then no power to debar; are now as apt to reproach us, vvhhen they think we have as little power to reform it. But I am comforted in this providence,

*The Epistle Dedicatory*

vidence, that I had declared my resolutions about it, before it was objected against us. I see it is hard to be free from blame, when men love to finde fault.

All I have now to speak to you, is that you would not turn your back upon the Truth. Some may neglect the reading, from a want of desire to know Truth; others may cast away all as false, because not suitable to their fancy. This will prove a lasting record against you, if I shall not now prevail with you.

If the Preaching of Ordained Ministers be the Ordinance, then wait upon it; run not up and down after unprofitable Teachers; the Prophet *Jeremiab* saith, *They shall not profit* (as in the book: ) And one of their great pen-men in part confesseth that they cannot convert, nor beget faith: as shall be shewed in the Appendix after it. God (through his great mercy) hath not left me wholly without witness ( I mean some seal of my Ministry among you ) the Lord increase the number, that I may *give up mine account with joy*. It hath frequently troubled my soul in private, to think what hopefull Reformation among'us hath been hindred by the false aspersions, and causeless opposition of some: But the Lord will require it at their hands. The good God pardon it.

Beloved, Let not such things discourage you; it is a sign God hath some work to do, where the Devil stirs opposition against it. I would beseech you to *contend for the faith once delivered to the Saints*, Jude ver. 3. and with *Paul*, I shall beg you to be *stedfast, unmoveable, alwaies abounding in the work of the Lord*. The Lord appear so upon you and me, that we may order our conversation according to his will, that we may all

## *The Epistle Dedicatory.*

walk that way he hath prescribed us to heaven. That when the great day of account shall come, we may all have our names written in the Book of Life, which is the earnest prayer of,

*Your affectionate and willing servant*

*in the Work of the Lord,*

**JOHN FERRIS.**

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To

## To the Reader.

R E A D E R;

**A** Pologies of (this nature) are so customary, that when most sincerely and needfully used, they are judged but Complements. The needlesse requests of sturdy beggars make many wanting medicants go without their alms. Such is this Subject, of which many have spoken so much, and some so well, that it is hard to say any thing that hath not been touched on before: such my sense of weakness (of which too much is discovered in this) that it is hard to say any thing at all worthy. Wherefore I might plead sufficient and real excuse, were it not that I fear the excuse it self would again need to be excused: For, if it be fruitfull, why should not the Sun shine on it, without the Gentleman-usber of a Complement to bring it forth? if not, why had not the darkness still covered it? But there being a kinde of necessity laid upon me, which, although no fair pretence for absolutely unlawfull, may be a just plea for seemingly inconvenient things; I shall give you a short and inoffensive narrative of the occasion, and then be willing to bear what blame y<sup>e</sup> shall justly lay upon me.

In my Lecture at Epping, which (at first) I voluntarily and freely set up, and now (for some time) have constantly and gainlesly maintained; I lately handled the neglect of the Gospel, on HEB. 2. 3. In which, pressing the Congregation to receive the Gospel, I gave (amongst others) this Direction; (viz.) That they would esteem and acknowledge



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ledge the Ministers that brought it: *which was urged from 1 Thess. 5. 12. My reason was,* Because people seldom receive profit by any message, unless they look upon him as Commissioned that delivers it. *From this I conceived my self engaged to discover who were Commissioned to preach the Gospel: not onely because the Office of the Ministry in these daies, and about that place, hath been so much decried, and that I was so much importuned by godly people to speak something of it, but in regard of the profit people might receive by being satisfied and settled in it: for I am apt to apprehend, that a great cause there is so little profit by hearing of the Word, is, that the preaching of it is no more looked upon as an Ordinance: this I was resolved, and laboured to do with as much candor, and as little provocation as might be.*

I had preached three of the Sermons before they came & when I was to preach the last Sermon they were brought to oppose me. They took the Pulpit before I came, both this day and the next.

Which three things are intimated in that place from which they take their liberty to speak after others have preached (viz.) 1 Cor. 14

But before I had finished the subject, some (I conceive) through the secret misinformations, and impetuous solicitations of others, (who could not deny, yet would not grant what was delivered) were brought to oppose what I preached: and if it were possible, either by the favourable insinuations of themselves, and their way, or the harsh misrepresentations of us and our Calling, to subvert or prevent the reception of my Doctrine. Which was attempted not only by a long discourse to the people before I preached, but by a short opposition of me after. I told the Gentleman (who spake) that I conceived he ought not to speak there, unless he were a Prophet, nor then unless he had a Revelation, nor then but when he may be subject to the Prophets: but proffered to justify what I had delivered, either by a private communication, or a publick printing of my Notes; thinking by that way Truth might be examined to more profit, and with lesse passion, than by a tumultuary conference amidst an over-  
passionate



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passionate multitude, than by a doubtfull disputation among prejudiced and unknowing hearers. But that was not taken.

The next Lecture-day the like attempt was made again, there having two spoken successively, before I went into the Pulpit. When although I was loth to provoke, yet I was resolved to have accepted any way that could have been proposed as most tending to love and edification, for the debating, and (if possible) for the deciding the controversie between us: to which end I had bespoken a Notary to prevent present mistakes, and after-misreports. But through Gods goodnesse we ended peaceably. Not yet that I expected to convince engaged men, nor by any such publick dispute to reduce wilfull men ignorantly mislead (there have been too many sad and fruitlesse examples of such conferences already) but meerly to prevent their boastings, that we dare not stand an Argument; or a suspicion in others, that our cause would not endure a trial. The most peaceable is the most Christian way; where Gods honour, not our own interest is intended: that course is most to be pursued, which may probably end in most advantage, in least difference. Good Corn is best winnowed in a gentle gale, when a blustering wind blows away chaff and Corn too. The high windes of passionate debates oftentimes blow up storms and clouds, seldom produce any clear or fair agreement.

Upon this I was much straitned, I love peace, but I dare not forsake truth. Not to Print the Sermons, besides the inconvenience of misreports already raised, and too readily received about it, were to lye under the suspicion of cowardise, and (with some men) to yeeld them the victory that never got it, for although the offer was not taken by them, it might have been objected against me. To Print them,

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besides the discovery of mine own weakness, might produce further contest, which I have no leisure to attend, being sufficiently toyled with the constant labour of three times a week Preaching (besides something else :) yet I am willing to undertake any task to finde out or discover truth.

Besides, to hang them upon the same Text, would have taken up too much time to transcribe, and would have puzzled the Reader to have found out the business, I having preached many more Sermons upon it: to have tacked them to another, might have given suspicion that they were not the same: It is no hard matter to finde or make an accusation. But, which increased my trouble, I was to print, with the same weakness I preached them; The ear tries words, but the eye observes writings; what infirmity might pass the sudden hearing of a transient voice, is soon discovered by the more serious view of a discerning eye. Had I intended the Presse, I might have taken more pains: but I may be sorry, that what was intended only for a private Auditory, should now come to publike view; that what was prepared in so little time (I am ashamed to say how little) should now undergo the censure of a more deliberate examination. Nor do I conceive it fit to alter them, least that should be objected, if not against the truth of what was printed, yet against the repute of what was preached: and indeed so great was the opposition, and so many have been the false reports about it, that I am willing (for this) to let you see what it was I preached.

Such as they are I commit to your judgement, and Gods blessing, take them (I may almost say) as I preached them; I have altered nothing of the method, scarcely any thing of the Scripture or Argument, and but little of the expression; I remember but one Scripture that I have added, nor that  
added,

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added, only again urged in one place, where it was not before. (What I have added about the Oaths that Ministers take before their Ordination, I tell you of in the margin;) I scarcely used then any Authors (which might easily have been done) but for the illustration of those Scriptures I urged; nor many of them neither, only such which are eminent for piety, which might be easily examined by any that should doubt the quotation, which my short time would afford the search of, and which might not overburthen the Auditory, the Presse not being then intended: nor have I named any more now; you shall have it in the same nakedness, or with very little more covering, then it was first brought forth with.

I was constrained to introduce it some other way (for the reason before mentioned) but the margin directs to the beginning of the Sermons. I have cast it into Sections, not to distinguish the Lectures, but to help your reading only; where some little Use hath been made, it hath been (for the most part) at the end of Lectures.

I am conscious to my self of many weaknesses, and should sure have blushed to be thus generally observed, had not constraint (in a manner) offer'd violence to modesty. I should have been induced rather to have suffered the dishonour of cowardise, in not appearing in the field, then the reproach of insufficiency by a too weak undertaking; but this chiefly relates to mine own person, th: other reflects more upon the truth. Besides, cowardise can but suffer, he that for fear forsakes one piece of ground at first, may after be quite driven out of the field: whereas weakness may prevail, yea being assisted by the God of strength may get the conquest; when truth must appear more glorious, and God himself receive much more honour. I shall be glad if I finde

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(among men) rather the loving conjunction of Shems and Japhet's shoulders to cover my nakedness, then the open mouthes of cursed Hams to proclaim what they discern.

S<sup>r</sup> Walter Rawleigh mentions some Books that speak much, but say little: I would not willingly be reckoned in that number; if that little I have spoken, may be so much, as to conduce in any measure, to the satisfaction of doubting, the establishment of standing Christians, but the least title to exalt the truth, and support the Ministry of Jesus Christ; especially if in these daies, now the axell-tree of the Ministeriall function is so much struck at, and begins (here) to crack, I might by this providence be made instrumentall to clap one band to strengthen it, but to put one spoke into the wheel to help it, I should esteem it a superabundant recompence. If you (good Reader) shall receive any advantage, I will chearfully take the interest of your prayers for the principle of your profit; and (besides) acknowledge my self

Your indebted and engaged servant

J. F.

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THE



# THE Lawfull Preacher:

*Or a Short Discourse*

About the Call of MINISTERS,  
PROVING,  
That they onely ought to preach, who are ordained  
to that Service.

## SECT. I.

**D**isorder seldom ends where it begins; an inch  
awry in the foundation, where it's scarcely  
discerned, may be a yard before the top stone  
be laid, when it will be more visible. Evil is of  
a multiplying nature, and needs no other fec-  
tation, but liberty, for its production. Errour like an ill weed  
requires nothing more for its infinite encrease then toleration,  
then not to be plucked up. Who would have thought that  
contempt of the persons, grumbling at the maintenance,  
would have ended in disputing, yea, denying the Office of Mi-  
nisters? It's some mens greatest policy, to cast dirt on all  
hands, that something may stick. It is much if in a large Bill,  
something doth not (at least) appear, if not prove true. I  
shall not stand to justify their persons, although I could  
quickly excuse them from many of those scandalous aspersions  
cast upon them, yet I dare pleade for their Calling.

*Pessio uno ab-  
surdo sequuntur  
millia.*

*Fortius calum-  
niae, aliquid  
haerebit.*

Eph. 4. 11.  
Mat. 28. 19, 20  
Eph. 4. 12.

What wickednesse is in that? Can that Office be evil that is ordained by God himself? Were not the Prophets and Priests instituted by him under the Law? Were not the Apostles, Prophets, Evangelists, Pastors, Teachers, substituted by Christ under the Gospel? And hath not he promised to be with them to the end of the world? Can that Calling be unnecessary, which was appointed for the perfecting of the Saints, for the edifying of the body of Christ? A desire of Dominion is objected against their persons, and (which is worse) a Title to power is suspected in their Offices: What Authority God hath entailed upon the Office, it is a sin in any to cut off, unless there could be a *Fine and Recovery* acknowledged in the Court of Heaven: And I wish that the accusers of the Brethren knew with what unwillingnesse they receive that Power others think they affect; and what a burthen that is to their shoulders, which some conceive they delight in.

*Ye take too much upon you ye sons of Levi*, is the renewed complaint of *Corah's* successors; but did not *Corah*, *Dathan* and *Abiram*, the sonnes of *Belial*, take too much upon them too? Was it not only their desire to share in what they pretended evil in others, that was the cause of the outcry? Malice is as blinde as Love, they equally, although in a different manner, darken the judgement; we must never expect right Sentence, where Passion brings in the Evidence, and Malice gives in the Verdict. Where malice is in the sediment, a little heat will raise the scum of false accusations, and unjust reports: where that lies under the earth, there will not want an *Aetna* through which to breath forth the flame of railings, or 'twill shake the whole Island: if that fire be but kindled, it will quickly burst out: when it is resolved the dog must be beaten, it is no hard matter to finde a staff. And truly impotency is a sufficient crime, when violence sits in judgement.

*Typhoeus* is feigned to lye under *Sicily*, which is the cause of so many earth-quakes there; and that the flames of *Aetna* are but the breathings of his mouth.

When I consider how great the cry, and how little the cause is, how strong the plea, yet how weak the proof is, against the Ministry, I can scarcely finde any other course of it. I cannot see what accusation zeal, unlesse over-heated with passion,

passion, can bring, nor what strength judgement, unless blinded by malice, can rise against it. The Anti-trinitarians want a word, the Anti-sabbatarians would see a command, the Anti-Pædobaptists would have some example produced in Scripture (all which are easily answered;) but what proving argument the Anti-Presbyters can urge, who may find word, precept, practice, and all for the Office of Ministers, it's hard to discern; what they produce shall be spoken to in the following discourse.

It is the devils common policy, who was subtle enough in Gen. 3. 1. his infancy; and surely hath lost nothing of his cunning by age and practice, to strike at the foundation of the adverse Kingdom, knowing that the building cannot stand long, if that be weakned: sometimes he violently batters, but delights more in secret underminings, not only as what is least discerned, but as what is most conducive to his advantage: the roof may be shattered, the branches may be lop't, when yet the tree may live, and the house stand firm; but kill the root, take away the foundation, and there will need no farther endeavour to ruine the one or destroy the other.

The Ministry is one of the great parts of Religion's foundation; this will suddenly fall, if that be rooted out, *When there was no King in Israel, every man did what seemed him good in his own eyes*; and when there is no Priest, nor Prophet in Israel, every man may offer his own *Corban*, and teach the vision of his own brain. It is observable that Satan in his strongest oppositions against Religion, hath constantly raised his greatest batteries against the Ministers: some have been planted against their repute, others against their maintenance, others against their lives, and others (which are not the weakest) against their Office, if this were but laid low, the work were half done. *Luther tells Melancthon*, If the Ministry fall, the Kingdom of Christ must not stand long: saith Christ to Peter, *Upon this Rock will I build my Church*. It is properly meant of that doctrine, and confession that he made and preached: surely the Apostles (in whose name he spake,) and their successors have a share in the work. Hence it is said, *that*

*Si nos ruemus,  
ruet Christus  
una scilicet ille  
regnator mundi:  
malem ego cum  
Christo ruere,  
quàm cum Cæ-  
sare stare.*



Mar. 16. 18.  
Eph. 4. 20.

*Ambrose.*

*Si quis intelli-  
gat ipsas Apo-  
stolorum &  
Prophetarum  
personas, nimis  
facile hallucina-  
bitur.* Zanch.  
in loc.

*Super funda-  
mentum, &c. hoc  
est super vetus  
& novum Te-  
stamentum col-  
locati.* Amb.

1 Thel. 5. 12,

13.  
*Agnosce* (i.)  
*pro Pastoribus*  
*nostris ac patri-*  
*bus reverentèr*  
*amplecti.* Zanch.  
in loc.

*Abundantiùs*  
*vulg. Lat. quàm*  
*maximè.* Beza.  
Leigh.

Beza in Eph. 3  
20.

Let them ob-  
serve this who  
abuse the per-  
sons, traduce  
the Names,  
the gifts of  
Ministers.

that the Gentiles when drawn nigh by the blood of Jesus, are built upon the foundation of Prophets and Apostles, Jesus Christ being the chief corner stone, Eph. 2. 20. It was not Peter's person on which the Lord Christ promised to build his Church; but in hac Catholica fidei confessione statuo fideles ad vitam, upon the confession he made. Nor is it the persons of the Prophets and Apostles called here the foundation, but the doctrine preached by them, which Ambrose calls the Old and New Testament. It is the constant practice of the Mahumetans, to have their *Musis* in great reverence, for it is a received principle among them, That no one thing preserves and improves Religion more, then a venerable high esteem of their chiefest Ministers. I would Christians were not (in this) lesse Christian. Upon the like ground it may be conceived, that S. Paul commands the *Thessalonians*, That they would know them that are over them in the Lord, 1 Thel. 5. 12, 13. and esteem them very highly for their works sake, (That ye know,) indeed the Vulg. Lat. renders it, *ut noveritis*, but Beza translates it, *ut agnoscatis*, that ye acknowledge them: it is *ei divus vos nominatus* & equiv. which Zanchius explains, to acknowledge, and reverently to esteem them as their Fathers and Ministers. The English word is used in the same sense, *Mat. 7. 23.* which place I finde urged both by Beza and Zanchy, to prove their exposition of this; *I know you not*, I never acknowledged or knew you as mine.

That you very highly esteem them in love. *super abundantiùs*: some read it *more abundantiùs*, others: *exceedingly*: the word is very significant: I doubt whether it may please to give the full signification of it. It is (as a Critick) exceedingly, yea, more then exceedingly; it is as if you would say excessively. Beza renders the same expression in another place, *suprà quàm redundanter*. Which yet is not referred especially to an admiration of their persons, nor chiefly to an esteem of their gifts (although both of these are required in the Text,) but to the respectfull acknowledgement of their Ministry, they coming in the Name, and by the Authority of God: for it is *ei nomen*, (in the Lord;) Which Beza and Zanchy both refer to their Ecclesiastical



fiaticall Office : but *Diodato* glosseth it (in the Lord) (*i.e.*) in the name, by the Commission and Authority of the Lord.

He well knew that if the Messenger were sleighted, the Report would not be received. He derides the Embassie, that looks not on the Deliverer of it as Commissioned. *Is not this the Carpenters Son?* was that which prevented the beleeving of Christ's Word. When (at other times) they looked upon him as a Devill, they were unlikely to hearken to him as a God. *He casteth out Devils through Beelzebub.* It was no wonder that the proud men rejected *Jeremiab's* Message, when they could say, *God hath not sent him.* I know nothing that more powerfully preventeth the efficacy of the Gospel, then disputing their Commission, denying their Office that bring it. Limbs of Antichrist, are unlikely to be Christs Messengers; it is not probable, that the *tail of the beast* should be employed in Gods service.

## SECT. II.

**B**UT the great Objection is : That those who thus labour in the Lord, and are thus highly to be esteemed, are not the Black-coated Ministers, Ordained by men, furnished with learning at the Universities, to neglect them is not to refuse Messengers of God: nor is it to sleight the Gospel, to cast off what they preach. But for Answer,

What is spoken against their Coats, reflects upon their Function; not the colour of their Cloth, that is not worth a Reply any further then as it will fall under the other afterward.

That they are Ordained by men (me thinks) cannot injure them : Many mistake the matter, and therefore ignorant-

they would receive and esteeme the Ministers of the Gospel, which I urged from that of 1 Thes. 5. 12, 13. and explained it as here; although I have not inserted the direction at large as then I handled it: so that, although I intended not to have touched this string in that lesson; yet being so providentially brought upon it, I could not without suspicion of cowardise retreat.

Here begin the Sermons which were then introduced in the same manner as here; for handling the neglect of the Gospel on Heb. 3. 7. I pressed the Congregation (as a means to help them to receive it) that

ly cry out against the use of Ordination. It is not to infuse new gifts, it is only to try their gifts formerly acquired, whether they are (therein) competently qualified for such an Office. Can this be hurtfull? Who, unlesse such as dare not stand a triall, would not desire the approbation of judicious men in a service of that importance, were it not otherwise necessary? A modest spirit, a tender conscience will be rather apt to suspect, then cry up self-ability, when it remembers *Paul's* question, *Who is sufficient?* It is not to send any forth contrary to Gods minde, or whom God would not have sent, (as far as men can discern;) but to set those apart for the work, whom they judge God hath sent to labour in his Vineyard. Can this lessen their gift, or render their persons more offensive? That they have their learning at the University, I am apt to think should not make them lesse able: If by learning they intend that especiall gift of grace, whereby they are supernaturally furnished with abilities, experimentally to divide the Word aright, they are mistaken; but if they mean that skill in Arts and Sciences, knowledge of Tongues, which although acquired by the use of means; yet are the common gifts of God, this must rather help then unfit them for the Ministry. Are any gifts of God to be contemned? can any gift of God unfit men for service? Shall the gifts of Fortune (so called) be imbraced, and shall the gifts of the minde, which are more excellent, be accounted lesse worthy? It is fit the Mistressse should rule in the house, yet the hand-maid may be serviceable. Besides, they who object this against Ministers, learn to reade English at home (although I do not know whether all that undertake to be Preachers are so well learned, yet) I beleve few will judge him sufficiently qualified for a Minister who cannot reade English. They learn to reade the Bible as it is translated, others learn it in the Originall: Can this indispose them to that work! It was but a false conceit of a wicked man, that much learning made *Paul* mad. If learning be good and usefull, then the more the better; there cannot be excessse of what is good in it self: a good thing may be abused, but if good, the measure cannot be offensive:

the

the nearer to perfection, the better it must be still. But these things, as they are of little strength, so I use but little force to repell them; I shall hasten to the main business, which is of greater concernment.

Only (in *transitu*) If it be proved that the preaching of Ordained Ministers only be the Ordinance; then it will follow, that to neglect them, is to refuse the Gospel: but that I shall labour to prove presently. Then I must tell you, that although other may speak pleasing things, they only can in *Christ's stead beseech you to be reconciled*; although others may take pains, they only labour among you, and are over you in the Lord. Although others may promise salvation, they only can preach the Gospel. Hence I conceive it is that Paul calls it his Gospel, *Rom. 2. 16. according to my Gospel*. Which is (in *Dionates* words) according to the Gospel of which I am a Minister. It is *Christ's Gospel* as given by him, as through him life is offered in it; it was *Paul's Gospel* as it was preached, as it was promulgated by him: It is (in a sense) their Gospel, who have authority from God to preach it. The most strict threatening of a private person to another; That he shall return to the place whence he came, thence to the place of Execution, and there shall hang till he die, is but vain and ridiculous; when the same words out of the mouth of an Authorized Judge, are the dreadful sentence of death. Nor is the promise of life to a condemned person at all esteemed from him that hath no power to give it; when the same promise from him who is Commissioned for the service, is certain life.

I shall now then labour to prove, That the Ordained Ministers only are those who (by the Apostles command) are to be highly esteemed, and that to neglect them and their preaching is to neglect the Gospel. Which I profess, I undertake not out of any love to Controversie, nor any desire to exalt my self or Function, above the rule of Jesus Christ; but (being through an unexpected Providence brought to it) out of a desire, if not to reduce the mislead, yet to establish those that yet stand; especially receiving their entreaties about it, and observing their endeavours to seduce them.

It was the profession I made when I preached it.

The Method I propose in the handling of it, is, to shew you. 1. That those who preach must be called or sent to that service. 2. That this Sending or Calling is not only a gifting of men; but (besides that) a setting them apart for that Office. 3. What calling or setting men apart for this Office, the Scripture ordinarily mentions. 4. I shall answer those most proving Arguments that are urged against it.

### SECT. III.

1. **T**Hose that preach must be Called or Sent for that work. To this purpose is the Exposition (I before gave you) of those words (*in the Lord*) 1 *Thes.* 5, 12. in the Name, by the Authority and Commission of the Lord. But other Scriptures are plain, *Rom.* 10, 14, 15. *How shall they preach except they be sent?* The Apostle speaks of that preaching that begets faith, faith comes by hearing. It is very observable, how the Lord seems to hang the salvation of people instrumentally upon the preaching of Sent or Called Ministers. Prayer depends upon believing, believing upon hearing, hearing upon a Preacher, and preaching upon Sending, *How can they preach?* The Interrogation doth *vehementissimè negare*, they cannot preach. Are they not able to speak some things the word holds out? Can they not exhort to what God commands, and reprove the acting of what God forbids? Yes, but they cannot preach Authoritatively unless sent. So *ver.* 17. *Hearing is by the Word of God.* Some expound this of the matter of the Word; but then it should have been another word in the Original; *λόγος* not *ῥήμα* (as *Beza* Critically, yet well observes) and without a Proposition; but it is *ἡ ἀρχὴ τῆς ῥήματος*, which he explains by the command of God, that faith cometh by hearing that word which is preached by the command of God; and takes this verse but as a *Compendium* of what was spoken before. But what need we trifle in Expositions, when the word is so clear? In how many places doth God complain of them that preach, yet are not sent; that *rain, yet he sent them not?*

1 *Thes.* 5, 12.

*Rom.* 10, 14,  
15.

Observe the  
place well.

*ἡ ἀρχὴ τῆς ῥήματος*  
*ἡ ἀρχὴ* (i.e.) *Ex*  
*Dei mandato,*  
*a quo mittuntur*  
*qui Evangelium*  
*prædicant, Beza*  
*quoniam in istis*  
*verbis sit com-*  
*pendium superi-*  
*oris gradationis,*  
*commodius vi-*  
*detur hoc acci-*  
*pere, de mitten-*  
*die ex Dei vo-*  
*catione, Id.*

*not?*

not? *Jer. 14. 14. They prophesie, but God sent them not.* So (besides very many other places) *Jer. 23. 21, 32.* "It is the observation of One, He is a false Prophet, not only that teacheth lies, but that teacheth without a Commission, whether the thing he speaks be true or false. There are many things worth marking in that of *Jer. 23.* would I stand upon them: *They cause the people to erre,* Verse 13. If the Leader command without a Warrant, the people may wander besides their path: Nor doe I know in all the ages of the Church, that error ever marched more victoriously into the world, then under the conduct of uncommissioned Leaders. The Barrell never runs more profusely to the intoxicating of the Drinkers, then when the Tap is in the hand of (no true Butler, but) an intruding Stranger. *They strengthen the hands of evill doers* ver. 14. 17. Never were the hands of men more strengthened in their wickednesse, then by the peacefull deceitfull preaching of unsent Teachers. *They speak the vision of their own hearts,* verse 16. who pretend more to strange Revelations, make more use of their own fancies, and lesse of Gods Word, then those that make use onely of their own power to call themselves to that Office? *They steal my Word, every one from his neighbour,* vers. 30. Either they take some parts and pieces of true Prophecies, that they might the better vent their false ones: men put off ill commodities best, under the mixture of some good with them. The Devill deceives with lesse suspicion, when his false mouth is filled with mixtures of some of Gods truths; Children are most easily couzened into the taking of bitter Seeds, under the covert of sweet Plummes. Or else they steal (as *Diodase* glosseth it) they fraudulently take upon them to preach the Word, and steal from the called Prophets all Authority and credit. Never was the Authority and credit of faithfull Ministers more weakned, then by the pretended Authority of unsent Teachers. *Paul* was never put more to justifie his Ministry, then when the false Apostles laboured to steal away his repute among the people, *They shall not profit this people,* verse 32. Here is the cause that people hear so many uncommissioned Preschers

with so little profit: The Lord will not blesse their labour; he hath hang'd a curse upon it, as once upon the fruitless Fig-tree, *Never fruit grow more on it.* There's but one thing more, the evil effect of it; *The people shall say, The burthen of the Lord,* verse 33. (i.) the prophane people encouraged through their lies, leaning on the *Pillows sowed by them under their elbows*, were apt to accuse the true Prophets for preaching the burthen of the Lord against them; they would scoff at, and despight the faithfull servants of God, as speaking of curses and threatnings; as if that had been none of their Message, or they not the persons to whom they belonged. Was ever this Text made good, and is it not this day fulfilled in our ears? But to return, 2 Tim. 3. 6. The Apostle complains of those that *creep into houses*. They go in by stealth, and they work by subtilty. The lawful Shepherd enters in at the door; they are but sneaking Pastors, who come without a key, who run without a commission, that creep into houses: Of what sort these were ye may see *vers. 9, 13*. He calleth them Seducers, *ver. 8*. He compares them to *Jannes and Jambres*, who were some of those Magicians, that opposed *Moses* in his working of Miracles, in which these are not unlike them; for *they resist the truth*.

Look over the whole Book of God, and then tell me whether you can finde the example of any that thrust themselves into this Office, either of Priesthood under the Law, or of Ministry under the Gospel without sharp reproof from God. Will the example of *Uzzah* prevail, who out of an *honest intention* but attempted what belonged to the Priests Office only, yet was severely punished? Or will the fierce wrath of God upon *Corah, Dathan, and Abiram* affect you, who upon a *fair pretence* (that all the Congregation was holy) would have thrust themselves into the Offices they were not called to, on whom the earth opened and swallowed them up? They who exalt themselves above their measure, were cast down below their expectation.

Think you that *Aaron* might make himself a Priest? if you view him, you would judge him a fit man; yet he would not  
adven-



adventure without a Call. *No man taketh this honour unto himself.* Heb. 5. 4. Or suppose you that Christ might put himself Heb. 5. 4. into the Office of the Priesthood; and surely I know not who should attempt it, if he might not: yet *he would not glorifie himself to be made an high Priest,* Hebr. 5. 5. He, as he was Heb. 5. 5. man, did not put himself into the Office, but was called to it by the Everlasting Father, who said, *Thou art my Son,* yea, he was *made a Priest after the Order of Melchisedech:* The Apostle there answers an Objection that might be made against Christs Priesthood, because he was not of the Tribe of *Levi*; therefore he tells you what Call he had, he was of the Order of *Melchisedech*; For no man taketh this honour; it is *λαμβάνει*, which is often used to used take by violence, as *Iob.* 19. 1. (and as a Critick referring it to this place) it is spoken of Callings and Offices: Such must not be taken by violence, but received by a Call. Much more might be spoken of this, but that will refer properly to the next thing; I hope it is manifest that there must be a Call. Whence else is it, that they are said to be *made Overseers over the Flock of God by the holy Ghost,* Acts 20. 28? *Usurpatur de vocationibus & functionibus. Non disputat quales sint Pontifices, sed de eorum officio agitur.* Beza. Act. 20. 28.

Saith Apostle concerning Christ, *To which of the Angels said he at any time; This is my Son, this day have I begotten thee?* I may say, Unto what untent Minister, or or self-made Prophet, did God at any time say, Take care of the Flock, feed the Church of God, over which the holy Ghost hath made you over-seers.

Besides, which I wonder at, Those who think men may run without a Call into this Office, (or rather employment, for it scarcely now acknowledged an Office) will plead for a Call, a Commission for any other undertaking: Strange I that this which is the most excellent employment, should be adventured on with the least warrant: as if God had only neglected his own service: or rather that men were resolved to be carefull of himself when Gods work shall be carelessly undertaken. He must not sit in the place of a Judge, that hath no Commission, but is guilty of murther that puts a man to death (be the cause what it will) without just Authority. The



common Souldier will not receive the Commands of his fellow, onely of a Commissioned Officer; nor will one Officer take the Word of Command from another, unless by Order he be impowred to give it. Nay, in your Cities, men are not suffered to manage a trade, but after serving an Apprentiship, and being made free of the Company. Such are generally conceived to have least skill, and to sell the worst wares, and then pernicious to Societies. And is the Ministry the only Office to be run upon without a Call?

Again, If one man may go without sending, why not another? why not more? why not all? else what number is assigned, and what measure of gifts is competent? Truly, people love the power of *Heads*, would cast off the subjection of *Members*: So then, we should have all Priests, and no people; all Teachers, and no Hearers; all the Members would become Head; all the Flock would be Over-seers, and at last none left to be overseen but by their own eyes.

How then should men fear and tremble that dare take this honour to themselves; who go without a Call, run without a Commission; who go not *in at the door*, but *creep into houses*, who need no other power but their own to make them Preachers? I mean such, who have no Flock to oversee, but go from place to place venting their errors, sowing their seeds of Heresie; as if there were no Duty well done, nor any Office well discharged, where their Gift is not exercised. Indeed there is among wiser and more religious men, dispute about the Call, which I shall speak to afterward; but what must we think of those who pretend to no Call at all, but what their Gifts, which they call extraordinary, confer upon them? Such (me think) should fear the judgement of God, who speak in his Name, yet have of his Authority. Christ sends forth his Disciples as *Sheep among Wolves*, but then promiseth *to be with them*; whom he sends he is engaged to defend; but what protection can they expect, who have none of his Commission?

Nay, how should people that fear the Lord be afraid to run after such Teachers; not only in that they countenance,  
and

and say *God speed* to them that are not in Gods way, and then may partake of *their plagues*: as *Numb. 16. 21. 22.* but in that their doctrine is dangerous; *they make people to erre*; the *leaven* of their doctrine is to be avoided. Such as steal into trades, sell for the most part but false wares; they would not be unwilling to stand a trial, if their intentions were honest in their undertakings. Nay, although they speak good things, yet they *shall not profit the people* (*ut supra.*) As there is no protection promised to their persons, neither is there any blessing promised upon their labours. But the next thing will further illustrate this; which is,

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#### SECT, IV.

2. **T**His calling or sending, is not only gifting of men, but (besides that) a setting them apart for that work. Were the consent of Churches, and their practice, or the opinions of single men at all available with the opposers of the Ministers call, how many might quickly be produced: but I know these, if urged would be rejected, and therefore I shall not put you to the trouble of a refusal; Scripture-practice being chiefly pretended to by them, Scripture-rule shall be my way of trial.

(If gifting be calling; it must be either ordinary or extraordinary. It is not an ordinary Call, for the Scripture speaks of another way of setting men apart ordinarily for this service, (as will be proved afterward.)

Nor is it an extraordinary calling; although if it were, it would not at all help our uncalled Preachers; for as it is not our business here to handle extraordinary cases, so neither is it our wisdom now to expect extraordinary callings. Extraordinary sending is either, when in the primitive times God did by his immediate command send out whom he pleased to that service; Yet then there was an act of sending different from the work of gifting of them (as will appear presently.) *Note.* this I believe our gifted brethren will not pretend to; if so, let them discover their mission. Or when in the first erecting

*Paul* (who is so much talked of) if ye examine the Scripture, *Act. 9.* to the 20. ver. was not only gifted, but sent also, *ver. 6.* he must go into the City, and there it should be told him, what he should do, *ver. 15.* He is a chosen vessel to bear my Name among the Gentiles, which was to preach the Gospel, *ver. 17.* He was filled with the holy Ghost, *ver. 19.* He was certain daies with the Disciples at *Damascus*; and all this before that *straightway* which is so much urged, *v. 20.* It is more clear, if you compare it with *Act. 22. 14, 15.* what *Ananias* told *Paul* he should do. And *v. 21.* you will see the Commission Christ gave him, although filled with the holy Ghost.

for this employment. Extraordinary gifts, I mean not comparatively only, when some have better gifts than others; or then ordinarily men of that place and breeding have, some may have a better Genius, may be more industrious, may have more advantages than others; but such which are given in an extraordinary manner, as the extraordinary gift of Prophecy, the miraculous gift of Tongues, when there hath been no ordinary means used for the acquiring of them: the immediate gift of working miracles, which were given in those daies, not only to enable them for their work, but (besides other reasons) to manifest and declare their calling. Which is conceived to be the reason of that extraordinary gift which is called *Prophecy*, not preaching (as is now pretended) that was given to the Seventy, *Numb. 11.* But of this more in its place. Nor do I think that those who talk of great gifts, will acknowledge them thus extraordinarily bestowed.

Some of them indeed are Scholars, have (besides other learning) the gift of Tongues, but it is by ordinary means acquired; although they may by false pretences delude common people, yet let any of the best gifted men make it appear that they received that or any other gift extraordinarily: they may speak good matter, and well manag'd, and so be cried up for excel-

Note.

Numb. 11.

excellently gifted men, when they have gotten their abilities, but by the same way others have gotten theirs; then where is the wonder? I wish that subtle Jesuites, learned Priests, come not under a grey cloak, or a blue apron, and so pretend to an extraordinary gift. For it is observable, that most of our grossest errors, that have been so plentifully vented, have been first broached in such meetings: which for the most part, tend to Arminianism, or Libertinism, fit leaven for Popery.

Others have no extraordinary gifts at all; have scarcely common gifts, they are so far from having the gift of many Tongues, that they know not how to use their mother Tongue properly; nay, those petty gift-lings they have, they have acquired by some like endeavour of reading, hearing or conferences. I know no more then ordinary gift they have, unless it be of impudence and confidence.

But yet more clearly to handle this thing; That gifting is not sending: I shall do it in some few particulars.

1. The Scripture puts a difference between gifting, and sending men for the work of the Ministry: Those who were qualified with abilities, were Commissioned (besides) before they undertook that service. There is a difference between *δωκεν*, which is *collatio donorum*; and *ἱκανον*, which is *collatio potestatis*, (as is distinguished:) the former makes a man able to preach, the other gives him authority to preach; there may be abilities, where there is no Commission, and there may be a Commission where many qualifications may be wanting. There is a Text much urged by (almost) all that handle this thing; but because something may be spoken against it, I shall lay no stress upon it: (*viz.*) Act. 13.1, 2. yet me think it plainly intimates a difference the Scripture owneth between gifting and sending: *Barnabas* and *Saul* were gifted before, but they must be set apart for the work, to which God had called them. But other Scriptures are plain.

When God sent the Prophet *Isaiah* to preach to the people, he first gifted him, he afterward gave him his Commission, *Isa. 6. 5, 6, 7, 8, 9.* He touched his lips with a coal from the Altar; thereby he was qualified: but afterward he received

his authority to exercise his gifts, when he bid him *Go and tell this people*: Nay *Isaiah* would not run till God sent him, *ver. 8.* Judicious *Parkins* interprets this to be giving him his Authority to preach. Nor do I see what other unforc't exposition can be given of it. But lest the Old Testament (being almost out of fashion) should disrellish, we will see what evidence the New will give us.

If Christs own method in calling his Disciples may be sufficient testimony, you will see, that gifting for, and sending them to execute the work were two distinct acts, *Mat. 10:*

*Mat. 10. 1, 5, 6, 1, 5.* He gave them power against unclean spirits, to cast them out, &c. *ver. 1.* there he gifted them: but afterward he bids them, *Go, preach, saying, the Kingdom of Heaven is at hand; heal the sick, cleanse the leper, &c. ver. 7, 8.* there he gave them Authority to do what he gave them Power to do before, *ver. 1.* Yea, when their work was encreased, their Commission was enlarged too, *Math. 28 19.* Go teach all Nations, baptizing them, &c. we reade not that they preached till they received Commission, nor that they went to any people, but who were comprehended in it. *Timothy* had a gift conferred by God, and discovered by Prophecy, yet he was set apart for the Office by the imposition of hands, *1 Tim. 4. 14.* The gift was given by prophecy (i. e.) it was discovered in a prophetic manner, that he should be a Minister; yet notwithstanding to eminent a declaration of Gods minde, there was the laying on of the hands of the Presbytery, which *Diode* calls a sign of consecration and blessing. How many places might I name, where the Apostle speaks of Ordaining Elders in the Churches, which plainly evidenceth (besides gifting of them) a setting them apart for the service as *Tit. 1 5. Act. 14. 2, 3.* besides other places; but it is better to speak enough than all.

Shall I go one step further, and then shew you, that Jesus Christ himself was fitted for the service he came about, yea was sent by his Father: although he was gifted, yet he would not go till he had his Fathers Commission, *Heb. 10. 5.* he had a body prepared him, he was fitted to offer Sacrifice, and so to perform his Fathers will, but yet he would not take the ho-

*Heb. 10. 5.*

now to himself to be made an High Priest, Heb. 5.5. Hence it is you finde him speak so much of his being sent by his Father, in many places of *John's* Gospel. Yea, he tels his Disciples, *as my Father sent me so send I you*, Joh. 20. 21.

Heb. 5. 5.  
Mitam eā po-  
testate, quā ego  
missus sum a  
Patre,

It is agreed by most, that to a faithfull Preacher, there are two things required; there must be gifts and abilities for the work, and there must be Authority and power to exercise those gifts; the one is from man ordinarily, the other from God. *Paul* seems to favour this distinction, where he opposeth the call of God to the call of man, *Gal. 1. 1. Paul an Apostle, not of men, nor by man, but by Jesus Christ*. I know not what glosse or interpretation can be put upon this, but what will prove that there must be a calling, and this calling not only extraordinary from God, as it was in him, but that there is a calling from man, which can be no other, but Commissioning or setting apart. Thus *Perkins* glosseth it. "Not of *men*, he was not called by men as the only authours of his  
"Call, not only by the authority of men: in this he opposeth  
"himself to the false Apostles, who might have an outward  
"Call only from men, but had none from God at all. Nor by  
"man, he was not called of God, by the ministry of meer  
"man; in this he opposeth himself to ordinary Ministers, who  
"might have an inward Call from God, but it was by mans  
"ministry; they were set apart for it by man. To the same  
"purpose *Beza* observeth a difference between the Proposition  
"ἀπο and διὰ, ἀπ' ἀνθρώπων, of men, and διὰ ἀνθρώπων, by man; the  
"one intimates the Authority we receive from him in whose  
"power it is to make Ministers, (which *Perkins* before calls  
"the Author of our Call;) the other a Ministerial setting apart  
"for the Office. To this agrees the exposition of *Calvin*. Nor  
"of *men*; as wicked Ministers only are, who have no other

Id tantum pos-  
sumus, quod jure  
possumus.

Gal. 1. 1.

ἐκ ἀπ' ἀνθρώ-  
πων.  
Non auctoribus  
hominibus ullis.  
Beza.  
Ἰνὴ ἀuctoritatis  
esse videtur; διὰ  
verò Ministerij  
a superiori quo-  
piam demandari,

*Idem*. Primum illud membrum non esse vocatum ab hominibus, commune habeat cum omnibus veris Christi ministris; & paulo post, Vocatio non potest esse legitima nisi a Deo. Tamen si autem rite vocatus interdum quispiam erit Ecclesiae respectu, qui tamen prava cupiditate, non rectè à conscientia à ad ministerium pervenerit. Secundum membrum, non esse vocatum per homines peculiaritèr compe-  
tebat Apostolis. Et infra, ista est ordinaria ratio eligendi Pastores. *Calvin* in loc. Apostolatum ab aliis Ministeriis discerni oportet. *Calvin* in A.C. 1. 26.



"Call then what man can give them. For as no man must  
 "take that Office to himself, so neither must any else put  
 "whom they please into the Office; the harvest is Gods, and  
 "such only must be labourers there which are of his sending.  
 "Nor by man; which was to distinguish his Apostleship from  
 "ordinary Ministers; he being an Apostle, was called by  
 "Christ immediatly; and after he saith, that this calling by  
 "man is the usuall way of choosing Ministers. Very much  
 "further goes Calvin, if those who are curious will search  
 "him. What need I tell you of *Matthias* his being set apart  
 "for the Apostleship in the place of *Judas*? *Act. 1. 26.* he was  
 "qualified by God, nor could the falling of the lot drop any en-  
 "crease of gifts into him, but the lot must be given, that he may  
 "be thereby designed, and set apart for the Office: It was in-  
 "deed an extraordinary way of setting him apart, but the rea-  
 "son of that was, because it was to an Apostleship, to which the  
 "calling was different (as was newly said) from the ordinary  
 "call of Pastors and Teachers. But my businesse (in this) is not  
 "to shew what way men are set apart (that belongs to the next  
 "thing,) it is sufficient for me here to prove that there is (be-  
 "sides gifting) some or other setting apart for this service; I  
 "shall do the other afterward.

Besides I finde a frequent distinction made in Scripture,  
 between the gifts of private Christians, whereby they may  
 be able to edifie one the other; and of others who have recei-  
 ved the Ministry. *The Romanes were full of goodness, filled with*  
*all knowledge, able also to admonish one another,* *Rom. 15. 14.*  
 yet they were not hereby authorized to preach presently, but  
 Paul had the grace given to him of God, to be the Mini-  
 ster of Christ to the Gentiles, *vers. 15.* The *Thessalonians* were  
 commanded to edifie one another, *1 Thel. 5. 11.* yes, they must  
 warn the unruly, comfort the feeble-minded, support the weak,  
*vers. 14.* this could not be done without a treasury of gifts,  
 yet they were not to be exercised in a Ministeriall preaching;  
 for at the same time they must know them that labour among  
 them, and are over them in the Lord, and esteem them highly, &c.  
*12, 13, 19, 20.* *vers. 12, 13.* they must not quench the Spirit, *vers. 19.* which  
 Zanchinus



*Zanchinus* expounds in one sense, of quenching the spirit of the Ministers by discountenancing and discouraging them. Nor *despise Prophecy*, ver. 26. Yet further, I finde there is much stress in Scripture laid upon mens outward call to an Office, by which they receive their designation and Commission to execute it. When Christ taught in the Temple, and none doubted his abilities, that they could not quarrel with him for them, the chief Priests and Elders questioned his authority, that they might finde an occasion of contempt for want of that, *Mat. 21. 23. By what authority dost thou these things, and who gave thee this authority?* it was spoken only of his outward call to it. Nay Christ himself commands people to obey evil Ministers, who, although wicked men, yet having an outward call, must be hearkned to, *Mat. 23. 2, 3. The Scribes and Pharisees sit in Moses chair, all therefore they bid you observe, that observe and do:* there is a strong emphasis in the illative Therefore, because they sat in *Moses chair*, and (in *Calvins words*) were publike preachers of the Law, they must be hearkned to in what they spake from the Law. Probably Christ could have divided the Land with more equity, and lesse partiality, then an authorized Judge; yet having no call to it, although in a lesser business then in the work of the Ministry, he would not meddle, only *to nomine*, as not being Commissioned, *Who made me a Judge?* *Luke 12. 14.*

2. All who have gifts must not preach; the work of a Minister is only to be performed by him who is called to the Office, it is unlawfull in others. Preaching of the word is one part of the Ministers Office, but all that have gifts must not perform it, for it is *forbidden to women to speak in the Church*, 1 Cor. 14. 34. who (it may be) many of them have better gifts then some of those that think themselves sufficiently gifted for it. Whatsoever the practice of some women in some places is, the Scripture must be our rule, which will not permit it.

Administ'ring the Sacraments is another peece of a Ministers work, but this only gifted men cannot perform, they are not Sacraments as administred by them. The same Commission

*Interpretatio 3<sup>a</sup> pro spiritu Prophetia, exstinguitur autem spiritus Prophetiae contemptu, dum cum prophetan-tem assernamur. Zanch. in loc.*

*Mat. 21. 23.*

*Mat. 23. 2, 3. Legitima vocatio hic notatur, quia ideo Scribas audiri jubet Christus, quod publici essent Ecclesiae doctores, Cal.*

sion whereby Christ authorized his Disciples to preach, gave them power to baptize too, *Mat. 28. 19. Go, teach all Nations, baptizing them, &c.* this the Apostles practised: the whole Ministry of *John* is named under *baptism*: *Matth. 21. 25. The baptism of John whence is it?* it is meant of the Ministry of *John*. But those who through their gifts deem themselves sufficient to preach, will not judge themselves fit to administer the Sacraments. Yet the Apostle looks upon Preaching as the greater service, *1 Cor. 1. 17. I am not sent to baptize, but to preach.* It is spoken there comparatively, *preaching the Gospel* was his chief and greatest business.

I will not insist on what at some extraordinary times hath been done; I handle what ought to be done ordinarily. It's said; *factum valet, quod fieri non debet.*

The performance of the outward act is not to administer a Sacrament, if he be not called to the Office that executes it. It hath been received among the Churches of Christ, that if a person be baptized by one called to the Office, although an evil man, or his Call not right in every circumstance, it shall stand; if a Papist who hath been formerly baptized, should be converted to the true Religion, he should not be baptized again; whereas baptism administered by a Midwife, or only some gifted person, is no baptism, the person must afterwards be baptized by an Officer. A gifted member may give you bread to eat, and wine to drink, but it is only a Minister that can administer the Sacrament. A gifted person may sprinkle water upon the face of a child, but it must be a Minister only that can baptize in the name of God; And (if I may speak it) a gifted brother may speak good things, but it's a Minister only that can preach the Gospel. It is another part of a Ministers business to binde and to loose, *Job. 20. 23.* it was spoken to the Disciples, which is only declarative, not that they have power to forgive sins; but truly gifted men, who were not called to the Office, will not undertake this employment, to binde and loose. This is the second Proposition.

3, Christ hath set Officers in the Church, for the work of the Ministry, which are distinct from the flock, to whom he hath committed the word of reconciliation. Christ gave these as gifts to men when he ascended, he left some Apostles, some Evangelists, some Prophets, some Pastors, some Teachers, *Eph.*

4.8.11. He toucheth the principall and publike Offices of the *Diodate* Church, wherof the three first were extraordinary for those *Tantum abest* Primitive times, and the two last ordinary and perpetual. It is *us hæc dona de-* a good note of *Zanchini*, that these gifts should be used to pre- *beamus usurpare* serve, not to destroy the Churches union, (What Christ's end *ad unionis Ec-* in giving then was, is manifest, v. 12, 13 for the work of the Mi- *clesia dissoluti-* nistry, for the perfecting of the Saints, for the edifying of the bo- *onem, ut potius* dy of Christ. How can gifted brethren take to them any of *ut illum amon-* these Titles, unlesse they be in the number of those Officers? *nem conservan-* how can they dare perform any of this work, unles they are *dam, Zanchi-* called to some of these functions? For these Officers, are di- *in loc.* stinct from the flock: *edifying of the body of Christ, feeding of the flock*, was the great end of their being given; it is certain that all the body of Christ, yea every member of the body hath some gifts, if that will sufficiently authorize them to be *Teachers*, (when the Scripture hath proposed no measure,) what body would there be left to edifie? Besides, the holy Ghost is said to make them *Overseers over the flock*, Act. 20. 28. and *to feed the Church of God*; Who must be fed, or what of the flock must be overseen, if every gifted member may be a Teacher, may become a Pastor? Nay, to them is *committed the word of reconciliation*, 2 Cor. 5. 19. Surely every gifted member will not pretend to this, that the word of *reconciliation* should be *committed* to them. Nor can it be thought that those Officers were all of them (as some) only temporary, that they were constituted for the Primitive times only; for the promise of Christ to his disciples is to be with them *to the end of the world*, Mat. 28. 20. which could not be restrained only to the persons of the Disciples, who were so far from living till the end of the world, that being sent forth *as sheep among wolves*, they might rather expect a sudden dissolution.

4. I'll but adde this. The names Christ gives to his Ministers, are such, which belong only to them, who besides their abilities to perform the work, must have some other Call to Authorize them to undertake and execute it. They are called *Watchmen*, Ezek. 33. 7. *I have set thee a Watch-man to the house of Israel*. It's no hard matter to perform the Office of a Watch-

man, but he must be appointed to it by some superiour Officer that executes it. It is lawfull, it is a duty in him to stop, to examine, to secure, when the same Acts in another may be suspicious, felonious, and so punishable. They are called Embassadors, 2 Cor. 5. 19. It is the Commission, not abilities, that makes a man an Ambassador: Another man may have better Gifts, be of greater fittest for the employment; but he only that hath a Deputation for the service, is received, and hath audience. They are called *Overseers*, Act. 20. 28. It is not for every man that is able to oversee the Will or Estate of others; they only can do it, who by some Deed or Commission are impowred to undertake it, when others may have more skill, and no lesse fidelity. Nay (*tremendum quiddam*) they must so oversee the Flock, that they may give an account for their souls, Heb. 13. 17. Is there any such charge given to, or under-taken by those ancient Teachers, who love to be seen in exercising their gifts, not to be observed in taking care of souls; who delight to scatter their bread (if I may call it so) where they have most followers, but have no Flock to feed? I could shew you that they are called *Stewards*, *Elders*, *Rulers*, *Ministers*, but what is already said is sufficient. Which laid to the rest, I hope will even extort an ingenuous acknowledgement from all un-prejudiced, disengaged persons, That onely gifting of men is not a sufficient calling of them to the work of the Ministry, but besides that there must be setting them apart for that service: and then by consequence, that the preaching of such men is no Ordinance of Gods making.

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#### SECT. V.

**O**H that this might prevail with you! If this be true, how are they mistaken, that so lowly cry up gifted men for the only Preachers! Be their gifts what they will, or (in these daies) can be, were they far beyond the greatest abilities of Ordained Ministers, yet if they are not otherwise set apart for  
the

2 Cor. 5. 19.

Act. 20. 28.

Chrysost. saith  
it must be  $\chi\epsilon\lambda\acute{o}\nu$   
 $\epsilon\chi\epsilon\sigma\tau\epsilon\upsilon$ .

$\epsilon\gamma\alpha\gamma\epsilon\theta\epsilon$   
 $\tau\alpha\upsilon\tau\eta\varsigma\ \tau\eta\varsigma$   
 $\alpha\gamma\omega\gamma\eta\varsigma\ \sigma\upsilon$   
 $\nu\epsilon\chi\omega\varsigma\ \chi\epsilon\tau\alpha$   
 $\sigma\epsilon\iota\varsigma\ \mu\epsilon\tau\ \tau\acute{\alpha}\nu$   
 $\lambda\upsilon\gamma\eta\upsilon$ . Chry-  
sost. lib. 6. de  
Sacerdot. cap. 1.

the service, if not ( besides that ) called to the Office, they are not lawfull Preachers. But what must we think of those who have but few or small gifts, whose greatest gift is to talk of gifts ? The gifts of Tongues, of Propheying, were extraordinary gifts conferred upon those who were extraordinarily called, but these have scarce ordinary gifts : *Usuprà*. Nay, which is the wonder, when others whose gifts are far greater and better ( who might be followed, and admired for their parts if they were not Ministers ) shall be neglected, these \* *Donatists* shall be cried up and honoured, when that which should be the cause of their esteem, shall be the occasion of their contempt ; when what indeed is the badge of their honour ( I mean that they are Ministers ) shall be the mark of their reproach.

Men of little gifts.

When I consult the frame of some mens spirits, who after the acquisition of some gifts, and their approbation too, yet suspect and doubt their sufficiency, who after a lawfull Call, yet tremble to think of the work, who could with desire ( did not conscience forbid, and Gods frequent assistance support ) lay down their Office, desert the service : when I think of *Chrysostom's* burthen, and *Latimer's* joy in laying down his Bishoprick, and which is yet more, the warning that *Paul* hath fastened upon the door-posts, *τὸς ἰσχυρῶς*, who is sufficient ? I am amazed to consider their confidence, who think it a light thing to speak in Gods Name ; who can without triall judge themselves sufficient for such a service, and without fear ( I had almost said wit too ) undergo such a Burthen. More Arguments I might have given, drawn from the Disorder, Heresie, the greater inconveniences that may follow upon such evil ; but such things might not take : Multitudes of Authors I might have quoted to confirm it, Ancient and Modern ; yea, ( as they are called ) Presbyterian and Independent, but this ( with some ) might be of no weight ; I was resolved to build all my strength upon that foundation which might not be denied. All then I shall say to such, is what the Scribes and Pharisees said to Christ upon his preaching in the Temple ; *By what Authority do you these things, and who gave you that*

*Onus ipsi etiam Angelis tremendum.* Chrysost.

When *Latimer* to keep a good conscience laid down his Bishoprick, putting off his Rochet leaped for joy, feeling his shoulders so light, and being discharged of so heavy a burthen. *Añ. and Mon. fol. 157<sup>b</sup>.*

*Tuum est Ca-  
sa-i pulmentum  
preparare, non  
Evangelium ex-  
ponere.*

*Authority?* Or as *Basil* said to the Steward of *Casars* house, abusing the Scripture to defend Arminianism; Look you to your Masters business, let the work of the Gospel alone. It were well such men would walk in the Callings in which God hath set them, and use the gifts they have within the compasse God hath prescribed them.

I would not be thought by this to condemn or deny the use of the best, or meanest gifts of any Christian; as there is place for the meanest gifts to be exercised, so there is room enough for the greatest gifts to be employed within the compasse of a mans Calling: I would have the smallest spark of fire blown up, nor would I have the greatest flame to be quenched, if it may be usefull, but I would have them both burn within the Chimney; he is no enemy to the use of fire that would not have it burn the house. A small spark out of its place will quickly threaten, a violent flame will sooner produce destruction upon the whole fabrick. Water is usefull and profitable, when within its bounds; but dangerous and pernicious if it once break out beyond them.

You see then by this, that a man may use his gifts among his neighbours, that if his neighbour comes while he is reading a Chapter, he needs not to shut his Bible, or if he meet another upon the way he needs not to hold his tongue. A man may use his gifts among his neighbours, yet not preach.

Men may have Families to instruct, Children and Servants to teach, who yet may not have the *over-sight* of the *Flock* committed to them: They may have Neighbours to reprove, Friends to comfort, who yet ought not to go into the Pulpit to preach. I could wish that Christians gifts were yet greater, yea, I should be glad, that (as *Moses* said) in this sense, *All the Lords people were Prophets!* Would they but thus manage their abilities, would they but edifie one the other, warn the unruly, comfort the feeble-minded, support the weak (which are the common duties of Christians, 1 *Thes.* 11. 14.) they might finde sufficient use for their gifts within the bounds of their Calling. Men may finde work enough at home, without running out of their places to exercise their parts, were they far greater then they are. I shall apply what the Apostle speaketh, and so fitly use for my purpose what others object against what hath been spoken, 1 *Pet.* 4. 10. *As every one hath received the gift, so let him administer the same, &c.* But it is in respect to the gift men have, and the calling they are in; pri-  
vate



vate persons in their places, according to the liberty God hath given them; Publike Officers in their function according to the injunction God hath laid upon them. For the place doth not intimate that every one that hath any gift should preach presently, but (chiefly) that he who is a Preacher should be faithfull and painfull in his Ministry; that *in season and out of season* he should wait upon his Office.

There is a vast difference between the only charitative admonitions but of private Christians, and the authoritative preaching of called Ministers: The one requireth and engageth to obedience, not only *virtute materia*, for the matters sake which he preacheth; but *virtute officij*, by reason of his Office, speaking in the Name, and by the Authority of God; the other may engage the hearers to observance *virtute obiecti & materia*, in respect of the truth of the matter that may be spoken; but not *virtute officij*, they have no power to oblige by Office. Thus I have shewed you (to avoid all offence and quarrell) how private Christians may use their gifts, although they have no liberty to preach.

But I am afraid I may complain, that many who talk most of, and crave most liberty for the use of their gifts in publike, make least use of them in private; they will go many miles to get a Pulpit, who will scarce step a foot to a neighbours house unless to perswade him from his stability; they who glory in speaking to Congregations, and would every day be exercised in a publike throng, are negligent to instruct their house, can hardly any day spare time to oversee their private charge. As if there were no vertue but in extremity, nor excellency but in excess; as if no water were sweet, but what were stoll: In this (although I am somewhat loth to use the comparifon) too like the swinish drunkard, who although he hath good meat and drink at home, delights not in the eating or drinking of any, but where he may use it to intemperance. Or like some filthy Adulterers, who have handsome wives of their own, and (were they not wives) could sufficiently delight in them, yet care not for the enjoyment of any, but whom they have no Commission to touch or desire. Indeed

If a private man require another to keep the peace, this he may do, because it is a good thing; but if a Constable require, it must be done because the Officer commands.



in this, as in all things else, mans Nature is strongly proclive to runne beyond its bounds, and to abuse what in its place might be very usefull.

## SECT. VI.

3. **I** Am to shew you ; What setting apart of men to the Office of the Ministry ordinarily the Scripture mentions. It is ( if the expression will be born ) by *Ordaining* them to that service, (*viz.*) When Church-Officers, as such, upon former examination and approbation of a persons fitnessse, shall separate him for that work by fasting, prayer, and laying on of hands.

This hath been so generally received in the Churches of Christ, that Reformed Churches and their Divines have condemned the contrary, as the opinion and practice of Anabaptists, Libertines, Arminians, and Socinians. But I'll not urge them. *Zanchinus* saith, that no man should be admitted to this Office, unlesse lawfully called, and legally Ordained. But I'll fall upon Scripture.

*Nemo ad ordinariam Ecclesiae functionem admitti debet, nisi legitime vocatus eoque legitime electus & ordinatus.* Zanch. So then, it is not what is the practice of one Church, or the custome of another people, but whether practice is most agreeable to the example and rule of the word.

Only in this ( as was said formerly ) you must not extend my Proposition beyond the bounds of ordinary cases ; As in the primitive times, where extraordinary callings were given, in the beginning and persecution of Churches where this cannot be had. I shewed you in generall, there must be a Call, and that this Calling was some setting apart, besides gifting of men : This was true of Christ, and the Apostles, who were most extraordinarily separated : Christ by the Father, the Apostles and Disciples by Christ : but now I am to shew you what way the Scripture laies out for the ordinary practice of after ages, when such extraordinary Calls should neither be given nor expected. But somewhat more of this afterward.

When *Barnabas* and *Saul*, were set apart for the work to which God had called them, they were thus separated by Church-Officers, with fasting, praier, and laying on of hands,

AG. 13.3,4.

*Act, 13.3,4. They are Prophets and Teachers, vct. 1. and when they*

*they had fasted and prayed, and laid their hands on them, they sent them away,* ver. 4. It was not by the designation of any single person by his own power, nor was it the act of any particular Congregation by their only election, but by the Ministers there assembled. *Timothy* received his gift by prophecy, but he was set apart to the work *by laying on of the hands of the Presbytery*, 1 Tim. 4. 14. By the *Presbytery* there is meant, *ordo Presbyterorum*: which although *Diodate* explains to be of the Pastors, and of the other guides of the Church; *Beza* restrains it to those who laboured in that Church (which is conceived to be *Lystra*,) in the word and doctrine. Indeed it is said, 2 Tim. 1. 6. that he received the gift *by the putting on of Paul's hands*, but it cannot be thought to be meant of his alone, but of his with the conjunction of the other Presbyters: for (as *Junius*) In a common thing to argue from the position of one to the removing or denying of another, is inconsequent (as in this case) Because *Paul* laid his hands on *Timothy*, therefore other Presbyters did not; it will not hold.

1 Tim. 4. 14.

Others say, that the Apostles by laying on of hands, did miraculously confer the holy Ghost, but (besides that it no where appears in Scripture, that the laying on of hands in the setting apart of Ministers did work any such Miracle) in that example of *Timothy* it seems otherwise; for the Apostle bids him *attend to reading, to meditation, that his profiting may appear*, which are the ordinary and usuall means of getting abilities for the work of the Ministry. If abilities were given by the laying on of the hands of the Presbytery, what need of reading and meditation to acquire them? if the holy Ghost were conferred by the imposition of *Paul's* hands, what need any other way to make his profiting appear? Besides we finde, that others who were not Apostles used imposition of hands, in whose power it cannot be imagined to be, to confer the holy Ghost by it. The Presbyters laid hands on *Timothy*, and *Timothy* upon others, for it is given him in charge to *lay hands suddenly on no man*, 1 Tim. 5. 22.

It is well observed, That imposition of hands was used under the Law for divers causes; in blessing those on whom they

they are laid, *Gen. 48. 14, 20.* in consecrating or setting apart a sacrifice unto God, *Numb. 8. 11.* in ordaining or appointing men to an Office, as *Joshua* was appointed to succeed *Moses*, *Numb. 27. 23.* now in this use of it all these ends meet together; Blessing, Consecration, and setting apart to the Office, *Barnabas* and *Saul* ordained Elders by fasting and prayer, *Act. 14. 23.* it is manifest who did it, and the manner of doing is as clear. Nor is it to be doubted, but that by Elders there were meant Ministers. If you but view what rites were used in the Ordination of Deacons, and who performed them, you will finde it not much different, *Act. 6. 6.* *The Apostles prayed, and laid their hands on them.*

*Presbyteros & Pastores, Diaconos & alios Ecclesie gubernationi praefectos, Beza. Presbyteri hic vocantur quibus injunctum fuit docendi munus.*

I could tell you of *Titus*, who was left to ordain Elders in *Crete*, and *Timothy*, who was to lay hands suddenly on no man. But what need further testimony? especially unless there were or could be some Scripture produced, which would shew some other prescript or practice in and for the ordinary setting apart of Ministers to that Office.

It is said that *Matthias* was otherwise set apart, *Act. 1. 26.* It is true, and so were all the Apostles of Christ, but that was extraordinary, which (*ut supra*) was to discover his Apostleship to be different from ordinary Ministers, which is not now to be expected till Apostles are called again.

But there is much ado made about that place, *Act. 14. 23.* where what is rendred *ordained*, is in the original *κατατίθημι*, - *τις*, which properly signifies to stretch forth the hand; whence it would be inferred, That the people by suffrage, or by vote chose the Elders, and that election were sufficient ordination.

But suppose this true, that the word did signifie only a giving of consent, or electing by holding up of the hand, it was only spoken of the Apostles, *Barnabas* and *Saul*; of those who preached the Gospel, ver. 21. who confirmed the souls of the Disciples, ver. 22, who passed through *Pisidia*, v. 24. who preached the word in *Perga*, ver. 25. for the sense is continued all along; so that if nothing else were to be said, this were sufficient to shew you, that Ministers, Church-Officers ordained them. He that of any expositor I have consulted in it speaks most

most for it saith but, that they ordained Elders with the consent and approbation of the Churches.

But indeed the word is otherwise used: for that it at all signifies choise and election is only metaphoricall, because among the Greeks, it was their custome to give their votes in elections by the holding up of their hands: but by the like metaphor it may be used for *imposition of hands*, and it is so frequently used among Greek Authors: because the hands when they are imposed on others, are stretched forth. *Leigh* (in his *Critica Sacra*) saith it is taken among Ecclesiasticall Authours for imposition of hands, which no way belonged to the people, but was alwaies referred to the Apostles and their successors, *Stephanus* (well skilled in the Greek) saith, that when it hath an Accusative case after it, it signifies not to give suffrage, but to create and ordain, so it is here, *καποτονησαντες δε αυτοις αποστολεις*; it is rendred by the Vulg. Lat. *quum constitissent*, &c.

Not that by this it should be denied to people or Congregations, any right God hath left them, or may be fit for them; Election, approbation is allowed them, although Ordination be in the hands of others: In the setting apart one in the Office of *Judas*, the 120. presented two, but God chose one of them, *Act. 1. 23*. It is but an injury to the Text to say that the people chose him, for if they had chosen one, why should they have presented two? but it's manifest that the choice was in him that had the determination of the lot, *Shew whether of these two thou hast chosen*, ver. 24. When the Deacons were ordained, *Act. 6. 5, 6*. the multitude appointed seven, and set them before the Apostles, ver. 5. but the Apostles laid their hands on them, and sent them forth, ver. 6.

I desire in this to go as far as safely I may, but I dare not give this as absolutely necessary, for the many inconveniences the Church may suffer by it; wherefore it is the practice of the Reformed Churches, that the Presbytery be consulted with in their Elections; and that although a rationall dissent be allowed to Congregations, yet the assistance and direction of the Presbytery is required in it.

*Præsumt dirigente Presbyterio.*

I have done with this I hope it is evident to sober-minded people, That there must be a Call, that this calling is not only gifting (but besides this) setting apart men for that office; then what setting of men apart for the Office of the Ministry the Scripture ordinarily mentions. If this be granted, the great cry of disorderly men against Ordained Ministers will be much allayed.

2 Tim. 4. 3.

I would commend one place to your consideration, 2 Tim. 4. 3. where Paul tells Timotheus, that in the latter times men shall heap to themselves teachers. I cannot but think that the great fault here prophesied, was heaping up many teachers, and so submitting to them most, who best pleased their lusts. The *Codex Claromontanus* renders it, *τας ιδίας ἀνδρῶνας*, which Beza interprets, as this or that best pleased them. Yet I am apt to conceive an emphasis in this word (*themselves*;) they did not accept nor submit to those who were sent to them, but did take to *themselves* upon their own judgement whom they pleased. Nor is this much differing from his opinion (who expounding the word *ἐκαστος* used in this place) faith, they shall rashly gather together Teachers of their own without serious judgement.

*Prout hoc vel  
illud illis arri-  
ferit.*

*Leigh in his  
Critica Sacra:  
quod sine iudicio  
et temere sunt  
collecturi docto-  
res suos.*

Here I read two Ordinances of Parliament; the one of Lords and Commons, (*viz.*) *An Ordinance of Lords and Commons*, April 16. 1645. Another of the Commons only, (*viz.*) *A Declaration of the Commons assembled in Parliament, against all such persons as shall take upon them to preach or expound the Scriptures in any Church or Chappel, or any other publique place, except they be Ordained either here or in some other Reformed Churches*, Die Jovis, Decemb. 31. 1646.

Which was not (as it was reported) to prove the Call, that being better done by Scripture, then Ordinances of Parliament could do it; but after I had ended my Sermon, I read those to let the people see, that I preached nothing, but what was agreeable to the Judgement and Orders of a Reformation-professing-State.

## SECT. VII.

I Have now only (in the fourth place) to answer some Arguments which are urged for the lawfullness of their preaching, who are only gifted Christians, and against their C<sup>o</sup> who are Ordained Ministers.

So many are the Objections raised by many people, that (besides the trifling away of the time) it would be unnecessary to name them all; I shall pick out three or four which are most insisted on, and seem most proving; the clear answering of them may end the quarrell.

But to avoid mistakes, and to contract the Arguments and Answers too into the narrower compass, I would premise these two things.

1. I shall not stand much to answer any Arguments drawn from extraordinary cases; it is sufficient answer that they are extraordinary, which, but in the like cases, can be no pattern to us. For it is certain, that what hath been extraordinarily done, cannot be ordinarily practised, (which because much controverted; I will a little clear.) The Disciples of Christ desired him, that they might command fire from heaven to consume those that received not their Master; and the reason they urged was from the example of *Elijah*, he did so upon the like occasion in his daies, and therefore they would do the same thing in theirs, *Luk. 9. 54.* but Christs answer is, *v. 55. Ye know not what Spirit ye are of,* it might be lawfull for the Prophet to do what might not be fit for them: I say, it might be lawfull for the Apostles and Prophets in the Primitive times, for others at other times, when extraordinary things are, must be acted; which is not lawfull at other times, when ordinary Calls may be expected and had.

2. I would not have you confounded in terms; there is a preaching the Scripture mentions, which is not that Ministeriall preaching we are handling, and then an Argument drawn from that will nothing weaken the doctrine delivered about this. There is a preaching which is nothing else

I did not mention that of *Philip*, because he is called an Evangelist

*Act. 21. 8.* Nor of *Apollos*; for he was called a Minister, and ranked with *Paul*, *1 Co. 3. 5.* nor of other preaching for approbation only, which is granted by all, they being designed for the service, and it being one way of trial; these things were not worth the answering.



but a declaration of the power and goodnesse of God. Thus David is said to preach Gods righteousness, *Psa. 40. 9.* (although if this should be further urged, we know that David was a Prophet) the word signifies to declare a good thing. It is spoken of *Amimaaz* his running to carry the King good tidings of *Abshaloms* death, *2 Sam. 18. 19.* It is the same word used for the earth's declaring, or shewing forth the salvation of God, *Psal. 96. 3.* which is not that preaching by way of Office, which *Paul* speaks of, where he saith, *they cannot preach except they be sent.* Rom. 10. Indeed *Solomon* is called a Preacher, *Ecc. 1. 1.* as it is translated: but the word comes from that which signifies collected or gathered together, and is no more then the Book of *Solomon*, in which are collected or gathered together many wisdoms, and so it concerns not our business at all.

There is a Teaching also the Scripture speaks of, which is not that Teaching that is part of the Office of a Minister: a Teaching which is nothing but a generall instruction, or brotherly admonition, either of superiours or inferiours, or of one Christian to another, and may be performed either by word or practice: Thus (amidst other things might be named,) *Abraham* taught his family, (yet he was a Prophet, *Gen. 20. 7.*) If it should be further objected, Thus Kings and Rulers, and Judges, may be said to teach, *2 Chron. 17. 7.* which was different from the teaching of the Levites, who had the Law of the Lord, ver. 8. Thus in the New Testament, women might teach, for it is required that aged women should teach the younger to be sober. *Titus 2. 4.* It was both by their admonition and behaviour, which yet is not that teaching, which Christ gave in Commission to his Disciples, *Matth. 28. 19.*

Again, There is Prophesying in Scripture, which is sometime a foretelling things to come, as *Agabus* prophesied, *Act. 11. 27.* and the four daughters of *Philip*, *Act. 21. 9.* which is not a ministeriall Preaching. It is *Diodates* glosse upon that place, that they had the gift of foretelling future things by divine inspiration. Sometimes an extraordinary Office in the

Primitive

De peculiari do-  
no prædscendi  
futura non de  
docendi manere  
in Ecclesia in-  
telligendum.  
Beza.



Primitive times, whereby they did not only foretell things to come, but explain the writings of the Prophets, and other difficult places, by immediate revelation; as would be easily proved, (and shall be spoken more of anon) from 1 Cor. 14. 30, and 1 Cor. 12. 28. which is not that ordinary Preaching, which is the work of called Ministers; which is also called prophesying (as I conceive,) in the 1 Thes. 5. 10. although some do interpret that too of the extraordinary gift of prophesying. Under the name of Prophet is every Minister and Teacher comprehended, *Luk. 10. 44*. By this will many things be answered, without naming of them, which to have handled particularly, would have spent much time, made a great noise, when they had had but little strength, and so scarcely worth our labour.

But now to proceed to those Arguments that are most confidently urged, and by which so certain a victory is promised against us.

## SECT. VIII.

1. IT is objected from *Numb. 11. 25*. &c. That *Eldad* and *Medad* prophesied in the Camp; that *Moses* wished all the Lords people were Prophets: and therefore others, who are not otherwise Called may preach. *Argum. 1.*

For answer: Either the force of the Argument lies in *Eldads* and *Medads* practice, or in *Moses* his wish; if in their practice, that they prophesied, the answer is easie; if in his desire, that all Gods people were Prophets, it is not hard; I'll give it you in some few particulars. *Resp.*

1. The Office unto which the 70. were here called, was not to serve at the Altar, to perform the Priests work, but to assist *Moses* in his Government, to bear part of his burthen; *v. 16. 17. they shall bear the burthen of the people with thee, thou shalt not bear it alone.* So then, to argue from this a liberty of every gifted mans preaching, is scarce rationall. Suppose

they had undertaken this service without a Call, which you see they did not, for they were set apart by God for it, yet chance to have argued a liberty of preaching without a Call, would not be *ad idem*.

(Enroules) Aff.  
par Moÿse, au  
nombre des sept-  
ante, dont Dieu  
lui avoit ordon-  
né de faire le  
choix. Diod.  
Written (*viz.*)  
by Moses to the  
number of the  
70. of which  
God had ordain-  
ed him to  
make choice.

2. *Eldad* and *Medad* were of the number of the 70. were not of the common people, and they were all Elders and Officers over the people before they were thus set apart to this extraordinary employment. It is true they were in the Camp, but it is clear they were of the number of them that were written, v. 16. although they went not with the rest to the Tabernacle (*they were written*,) as *Diodorus*; they were written by *Moses* in the number of those Seventy which he chose help bear his burthen; and that *they staid in the Camp*, was upon some lawfull occasion (as is conceived) through some Ceremoniall pollution. *Calvin* is of the same minde, that they were of the 70. but gives another reason that they came not to the Tabernacle, (*viz.*) that the miracle God wrought in setting them apart for that work should be the more observed, for all the people came not to the Tabernacle: so that whatsoever is here meant by prophesying (of which I'll speak presently) it is enough for our purpose, that they were set apart for the service, they had not only gifts, and called to Office before, for they were those whom *Moses* knew to be *Elders of the people*, verse 16. but they were extraordinarily separated to this employment; nay, to make their calling the more eminent and visible, they had an extraordinary gift to ascertain the people of it; which is conceived to be the reason, why they had this extraordinary gift bestowed upon them, that the people might see they were called by God to it. So then this can prove nothing for the preaching of only gifted, uncalled Preachers, for these were eminently called, and set apart for the service.

*Non creati fu-  
erunt Prophetae,  
sed voluit Deus  
hac externâ  
notâ testari no-  
vos esse homi-  
nes, Calvin-in  
loc.*

*Prophetia autem  
hic tamundem  
meo iudicio*

3. It is agreed by all that I meet withall, that this which is here called Prophesying, was some extraordinary gift conferred by God only for some time; not that they did prophesie as the Prophets, but whereby they did in a wonderfull manner,

manner, even to admiration speak of some difficult and abstruse things, which would not have been known or spoken of, but by such a gift; *Calvin* saith, that prophesying here is no more then some excellent ability to reveal mysterious things; of the same judgement are many others<sup>a</sup>. Whereas it is said of the rest, that they *prophesied*, and *did not cease*, v. 23<sup>b</sup>. it is to be meant only of that time, when God conferred that extraordinary gift upon them, for the manifestation of their Call. So that had they prophesied (in this sense) without a Call, which yet you see they did not, it were no argument to prove preaching without a Call, because that is not at all intended in prophesying here.

uiles ac eximia  
facultas magni-  
fied differendi  
de rebus arcanis  
vel mysteriis.

<sup>a</sup> But because  
some may ques-  
tion this in-  
terpretation,  
I shall clear it  
from the ori-  
ginal: the  
word is  
נבון?

of נבון

which is used in *Niphal*, when it is spoken of a true Prophet, speaking the minde of God unto people for their reproof and instruction; which alone must be the prophesying in question, and for which this place is urged. When it is used in *Hithpael*, (as it is here) it is taken for a false Prophet, that runs of himself; or one, who being inspired by God, speaks of some mysterious things, sings praises to God; but prophesies not as a Prophet unto people, as is manifest, not only from its frequent use in the Scripture, as they who can search may finde, but from the consense of those skilful in the Hebrew about it.

Pagein of the word: *Propheta diffi, quos oraculorum & decretorum diuinorum internuncij, aut mysteriorum explicatores, seu elocutores: & paulo post Kimchi notat hoc uerbum in Niphal, uoce passiva efformari solitum, quod significet accipere Prophetiam a Deo ad loquendum per eam illi ad quem mittitur, uni, vel multis. Reperitur & in Hithpael, ac Elias notat fere in eâ conjugatione falsam prophetiam significare, cum quis sese propria auctoritate a Deo non missus ingerit ut propheta. Martinus in his Aera Naa, speaking of it as used in Hithpael, se Prophetam fecit, uol uicem simulauit, finis: uicinis istius est, futura pradiuina uel Theologia occultis prae dicar. Sapinus de Prophecia falsa dicitur, quod est uicem fingere. Prophetare de uocem, à finimento, parlare despirato, & parlare di cose alte, & diuine. (i.) to prophesie at large, and feignedly, to speak by the spirit, and to talk of matters high and diuine.*

Enged out of *Stehin*, in *Niphal*, significat acceptiōem prophetiae à Deo & mandatum loquendi ad alios. In *Hithpael* usurpatur fere de prophetia falsa, seu fictitiâ, pro natura istius conjugationis. Again out of *Daneus*, he saith it is wont to be formed out of the passive voice *Niphal*, when mention is made of the true Prophets of God, which were inspired by his Spirit; and received from him the prophecy which they delivered to men; but when they speak of false Prophets, they use the self same word in *Hithpael*, because such prophets were not sent of God, but thrust forth themselves.

*Varabius in hanc: His prophetare Hebraei communem canticis & laudes dicere: and useth for the proof of it, a Sam. 10. 10. on which Chald. Paraph. & prophetauit (i.) & laudabat Deum and cum illis, & canebat canticum in honorem Dei.*

<sup>b</sup> It is נבון of נבון? *Varabius* renders it non addiderunt: the Sept. & Orig. Non addiderunt, (subaudi) prophetare, (i.) hoc die tantum prophetarunt, *Varabius*:

4. That *Moses* wished all the Lords people were Prophets, hath nothing at all of proof in it; for besides that by prophesying here is not meant preaching (as was shewed before,) and that the Scripture makes a difference between Prophets and Teachers (as shall be shewed presently) his wish is only that *they were Prophets*; which implies no more, then that when they were Prophets they might prophesie; that if they were thus gifted and set apart, they might in the like manner exercise their gift. If we should hear of some great acts of mercy done by rich men, and I should wish you were all rich; it were not to intend that you should do the like acts, till you had the like riches. Or if we were filled with the reports of some famous acts of Justice done by some faithfull Judges in avenging blood, in executing malefactours; and I should wish that all the honest people in *England* were Judges; It were not that every honest man should avenge blood without Commission, or execute malefactours till he were a Judge. For my part, I wish that all Prophets may prophesie, and that there were more able and faithfull Ministers of the Gospel, that the Lord would yet thrust out more labourers into his Vineyard; yet I do not see, that this place will prove, that any should prophesie till they are Prophets, that any should preach till they are set apart for the Office.

*Argum. 2.*

The second Argument is drawn from the order of the Corinthian Churches mentioned, *1 Cor. 14. 31.* where it is said, that they *may all Prophecie one by one*, whence it is urged, that every one that is gifted may preach.

*Resp.*

For the answer of this, as of the other, I shall lay down some particulars whereby you may see the mistake the more clearly.

1. Prophesying in that place was not Preaching, but was in the Church of *Corinth* an extraordinary Office; now an extraordinary example is no foundation to ground an ordinary practice upon; (as was spoken sufficiently before) Prophesying is generally taken in Scripture for a gift differing from Preaching.

The Apostle reckons Prophets among extraordinary Off.

Officers; Apostles, Prophets, Evangelists are all together, 1 Cor. 12.2. these Prophets could by immediate revelation explain difficult and abstruse places; could foretell things to come, as did *Agabus*. If we can in our daies finde any such Prophets, who without any study, by immediate Revelation can thus explain Scripture, he shall prophesie, and preach too by my consent. And that this was an extraordinary gift spoken of here is manifest from the Context: it is joyned with the gift of tongues which was miraculously given: yea, they spake by Revelation, *Ver. 31. If any thing be revealed, &c.* this is not meant of every sudden fancy, any uncertain conceit of any ordinary Text: it is ἀποκαλύψου, which is spoken of discovering and making plain things in themselves hard to be understood, and that without our industry, by the immediate dartings of Supernaturall Light.

2. Where it is said that they might *All* prophesie; it is not meant of all the members of the Church, but only of the Prophets who had this extraordinary gift bestowed on them. That it relates not to all, is manifest from what is spoken presently after, where some were forbidden to speak in the Church; *vers. 34. It is not permitted to a woman to speak in the Church.* Yea, the same Apostle saith, *that all are not Apostles, all are not Prophets, &c.* 1 Cor. 12.29, if all were not Prophets then all must not prophesie, and if all must not prophesie, then the word *All* in that place must have some other reference. The drift of the Apostle there was to prevent that disorder and confusion which was too common, and too evil among them, *vers. 26, 33.* It is strange that men should take occasion by it, to introduce and Foment disorder in the Church. That term [ *All* ] then must be referred to the Prophets; all the Prophets may prophesie; *verse 29. Let the Prophets speak, and let the others judge;* this can be only meant of them who were called to the office, and were partakers of that gift, which I told you was extraordinary; for they are called Prophets: *Let the others judge;* let the Prophets judge, who have the Spirit of discerning, and were able to try the truth, as *Diodate*: and so *Beza nimirum Propheta*: for saith

he, it cannot at all be gathered, from those places, that it should be permitted to any of the Church to speak: to this purpose it is observable that the article (*ei*) is joyned with the adjective, it is *id est* which speaks its reference to the Prophets: ver. 30. *If any thing be revealed to another*; this cannot be spoken of any of the private members, for it is onely of him that had immediate Revelation given him; if any thing be revealed to another, (*viz*) to another Prophet, so *Diodate*: and *Beza* renders *id est*, *alii, nempe Prophetæ*, Then ver. 31. *for ye may all prophesie, &c.* of whom can this *All* be meant, but of those Prophets who were to speak two or three, while others judged, who had Revelations immediately given them? *Diodate* renders it, all that had the gift and calling of Prophets: and *Beza* explains *pariter* All, all the Prophets, it concerns not the private members of the Church, nay, the following ver. 32. explains it, and tels you who must speak, *the Spirits of the Prophets are subject to the Prophets*; they surely were to speak whose doctrine (for that is meant by the Spirits) was to be tried by the Prophets; but the text saith they are the *Spirits of the Prophets*. Whereas it is said they must speak *one by one*, *Diodate* explains it by turns, and in divers or severall Assemblies; and so *Beza* saith, it must not be the same day, but at severall meetings; this is their glosse, although I shall not insist on it.

*Nimirum Prophetæ, non quivis ex cætu, imo non nisi ad munus prophetandi legitimè ordinati, Beza.*

*Non eodem sane die. sed singulis conveniæbus.*

How little strength there is in this Argument to prove the lawfulness of their preaching who are only gifted, me thinks every one should see without any direction, and then what room there is left for a reply, (unless it be that wranglers can make room any where) I can scarcely see or imagine. Those that might prophesie *one by one*, were not the private members of the Church, for some are forbidden to speak; but the Prophets, whose Office was extraordinary and who had an extraordinary gift, who had this liberty of speaking upon a received Revelation. Adde but to this (what you heard before) that Prophecying and Teaching were in that Church two distinct Offices, and I hope it will be sufficient.

*Argum. 3.*

The third Argument is built upon that prophecy, *Jos. 2.*



18. where it is said, that *God will pour out his Spirit upon all flesh, and their sons and their daughters shall prophesie, &c.* This is looked on as a Gospel promise, and therefore it is conceived that in Gospel daies all that have gifts may preach.

For answer to this also; 1. Consider, that this promise of *Reff. 1.* prophesying cannot be meant of preaching; else must the promise in the daies of *Joel* cross the prohibition given by the same spirit in the time of *Paul*; here it is said *their daughters shall prophesie*. In the Epistle to the Corinthians, it is forbidden that *women should speak in the Church.*

2. If it be taken literally for prophesying, it must relate onely to those times when all parts of the same prophecy might equally be fulfilled: young men may as well now pretend to visions, and old men expect now to have God discover himself by dreams, as others claim a liberty to prophesie now by this promise. Whatsoever prophesy is here meant (if you take it strictly) can then only be practised, when God gave such extraordinary gifts, and made such discoveries of himself to people.

3. It is manifest that the Prophet in this Promise referreth to the coming of the *Messias*, where there should be more Light, and greater knowledge given, then was before under the Law. The extraordinary part of it was fulfilled when the Spirit was most plentifully poured out. When Saint *Luke* urgeth this promise as foretelling what was there acted, *Act. 2. 16, 17.* (this is that which was spoken by the Prophet *Joel*, and *verse 22.* it is said that Christ was approved by signs and wonders.

But fourthly, The true meaning of the place is, that when the *Messias* should come (as it is urged in Gospel daies) God would pour out of his Spirit (*i.e.*) he would give the gifts of his Spirit unto all sorts of people, as well young as old, to Female as well as male (*viz.*) illumination, sanctification &c. he would do it extraordinarily in the Primitive times, for the confirmation of the Gospel; which was fulfilled: he would do it ordinarily afterward, under the continuance of the Gospel, which is performed in our experience.



The *Antithesis* in the former verses will help well to confirm this exposition; he had before promised them meats, and drinks, and only outward mercies, but he would then multiply spirituall blessings upon them. This is the judgement of others upon the place. I will by the inward vertue of my spirit enlighten the understanding of mine Elect, who by nature are but children in knowledge, saith *Diodotus*; and so *Calvin*; The holy Ghost means that knowledge and understanding wherein the Church under the Gospel shall excell that under the Law.

*Propheta sub his loquendi formis designat intelligentia lucem, quâ excelluit nova Ecclesia post Christum exhibitum.*

*Argum. 4. Resp.*

The fourth Argument is framed from the practice of the Church that was scattered abroad after the death of *Stephen*, *Act. 8. 1, 4.* They were all scattered abroad except the Apostles, *vers. 1.* and they that were scattered abroad went every where preaching the Word.

To answer this briefly, I could tell you, that it is probable that they had some extraordinary Call from God, or Commission from the Apostles before they went, for they had extraordinary gifts, and where God gives extraordinary gifts by immediate inspiration, I should not oppose such mens Preaching.

But plainly and clearly. First, I cannot see any ground to imagine that the word (they) in *verse 4.* should be referred to every particular member, for in *vers. 1.* it is *verris* all were scattered, but *vers. 5.* it is only *οἱ διακρίπτετες*, they that were scattered, which may relate to some only. Besides, it is past doubt, that among so many that were scattered, there were many women, and (as you heard already) they might not preach.

2. Although the Apostles were left, it is known that there were many Officers in the Church at *Jerusalem* besides; There were Prophets, Evangelists, and the seventy Disciples: *Philip* was one of the scattered ones, who went down to *Samaria*, and preached there; *vers. 5.* whom you will finde called an Evangelist. *Act. 21. 8.* so that if the word (they) must not be referred to all (as you see it cannot be) then more then probably to those onely who were called to

Office

Office; they who were scattered, being called to the Office of Teaching, did preach the word every where.

But thirdly, the answer is most easie: It was in a time when the Church was through persecution scattered, *there was a great persecution against the Church, verſ. 1.* ( which was one of the extraordinary caſes I before mentioned ) when an ordinary Calling could not be had, nor expected; and among people who before had not received the faith of Jeſus Chriſt. Nor do I know any ſober-minded man that is or would be againſt the Preaching of well-gifted men in ſuch times and caſes, without any ordinary ſetting apart to the Office, when and where it is impoſſible to be had. But this ( through the yet continued goodneſs of a patient God ) not being our caſe, the Argument is too weak to prove the preaching of onely gifted uncalled men in our daies.

There is but one thing more, and I have done: It is loudly cried out, That although gifted men may not preach, yet thoſe who are ordained by Antichriſtian Biſhops, are not true Miniſters, and then not the Preachers neither. *Argum. 5.*

For answer to this I ſhall tell you, 1. That all Biſhops by whom Miniſters in *England* have been ordained, were not Antichriſtian; Many of them have more ſtrongly oppoſed, and done more againſt Antichriſt, then yet we have. For beſides their ſerviceable endeavours, they have many of them in ſuffering reſiſted unto blood; Me thinks we might yet remember the labours of *Jewel, Abbot, Davenant, Uſher, &c.* nor ſhould we ſoon forget the blood of *Hooper, Ridley, Cranmer, Latimer, &c.* which I ſpeak not to plead for the Office of Lord-biſhop, nor to excuſe the wickedneſſe of thoſe who were popiſh and ungodly, but to recover the names, and to remember the virtues of thoſe who were and are godly and uſeſſul in their generations.

2. There have been evil men in Office in the Church at all times, *Hophni and Phineas* among the Priests; *Judas* among the Apoſtles, *Scribes and Pharisees* in *Moses* chair; Thoſe who preached out of envy in *Pauls* time. Yet this could not

null nor evacuate their ministerial Acts. The Baptism of *Judas* (for he had Commission as well as the rest to baptize) might be of as good Authority as of the rest of the Apostles. If the water be pure at the fountain, although it run thorow many impure channels, it may become pure again. The Condemnation or Reprieve of a Judge, though wicked, is as Legal, as Authoritative, as of the most godly. A wicked Colonel may give a Commission to a Captain, yet the Commission's firm, it is not one tittle esteemed lesse effectuell for the unworthinesse of him that gives it.

3. Bishops did never ordain Ministers as Bishops, but as Presbyters, not in their own names, nor by the Imposition of their own hands only, but in the name of others, and with the conjunction of other Presbyters.

But because that some say, That the Ministers are called by the Bishops, and the Bishops by the Pope, &c.

I'll speak a word of it. This (were it true) would not null their Call. For (not to insist on what is urged by some of the first Reformers of the Protestant Churches casting off the Pope) Baptism administred in the Romish Church is true Baptism; nor are any so baptized, if converted to the true Religion, baptized again, *ut supra*. Many judicious Divines are of the same judgement concerning Ordination. Money coined in Queen *Maries* daies was not the lesse current after; the Impress of the Popish Princess had no power to adulterate the silver. The Vessels of Gods house were carried to *Babylon* by the hand of *Nebuchadnezzar*, which yet were not the lesse fit for the service of God, when returned. The naturall succession of Jesus Christ was propagated thorow the loins of *Rahab* and *Thamar*, nay shall I say, he himself came thorow the womb of a sinfull woman, yet received no pollution by it.

We must learn to distinguish between the *Persons* and the *Offices* of men, between their personall Acts, and their Acts of Office; a wicked man may be a lawful, though not a good Officer; and then the Acts of his Office valid; this is acknowledged by all in other Offices, and must it be only denied

nied in the Office of a Minister? *John* was a wicked man, was therefore his pulling down the Idols of *Baal* evil? Could his personall wickednesse evacuate all the civill or religious Acts (although good in themselves) he did by vertue of his Office?

If then it be proved that our setting apart or Ordination to the work of the Ministry, be right for substance, having an inward Call from God, and an outward Call according to the ordinary rule laid down in Scripture, the failing in some circumstances cannot make it void, nor then the Ministry either a false or no Ministry.

But the great cry is against the wicked Oaths (as they are called) that the Bishops imposed, and the Ministers took at their Ordination. This makes a great noise; but you'll finde it laden only with powder, it may cast some filth, make some sound, it may defile the faces of some, and fill the ears of more, but hath nothing of strength to hurt them against whom it is discharged: For answer,

This was added since I preached it at Epping.

1. This nothing (or very little) concerns their Ordination who took no Oaths at all, as it is now, and for some late years hath been in our Church; As it hath been longer in other Churches where there have been no Bishops to impose them.

2. Many godly men denied some Oath that some Bishops would have imposed, and were therefore refused: Not that they conceived their Ordination could have been injured, or their Call made void by it, but that they scrupled the matter of the Oath, and would not accept a Call upon such conditions.

3. Some had no offensive Oath at all offered; no other then what they in the Universities, and most men of the Nation upon some occasions had taken before (*viz.*) the Oath of Supremacy. I speak this on mine own experience, there was no other imposed on, no other offered to me.

But because it is the Oath of Canonickall Obedience, that (I think) is so much shot against us. I'll tell you what it is, and

and then ( although I will not handle the matter of the Oath, but suppose, though not grant it, as bad as some conceive it ) shew you, that the taking of this could not null, nor at all hurt the Call of Ministers. *You shall obey your Ecclesiastical Officers, the Arch-bishop and Bishop in their Diocess in things lawfull and honest.* This ( if I know it ) is the Oath.

Therefore fourthly, Neither this nor any other Oath is any part of the Odination of Ministers. This was done by prayer and laying on of hands; the Oaths were given at some other time ( before Ordination ) for some other ends. A Constable before he is made such, had formerly the Oath of Supremacy given him; but that did not make him Constable; it was only to try whether he was fit for the office. Collonels and Captains were made such by the Parliament; but before they had their Commission, were enjoyned to take the Covenant: the taking or giving of the Covenant did not make them Officers, but their Commission; the other was only to try whether they were fit to be employed in the Service. When men come to be Ordained Ministers, they had some Oath or Oaths imposed upon them, but not as part of Ordination, only as ( some thought ) convenient trials whether they were fit for the Calling: Every man that had valour, that had skill, was not fit to make a Commander, but he must be faithfull to, else might he leade his men to the contrary party, or upon their own ruine: Every man that had Gifts was not fit for a Minister, unlesse he were orthodox and peaceable too; else might he injure the Church by his Calling. The Oath of Supremacy was to try whether they were Papists ( and I could wish that there were some other way found now to stop the like gap ) the Oath ( as it was called ) of Canonick Obedience, was to discover ( as the Bishops were pleased to fancy it ) whether they were conformable to Government or not. But it is clear, that whatsoever the Oaths were, or whatsoever their intentions that imposed them, the taking of an Oath was no part of Ordination, and so had no influence upon their Office that took it.

I shall

I shall conclude all with these three Proposals very considerable at this time, and to this purpose.

1. Whether every man ought not to continue in the Calling in which God hath set him? according to that of *1 Cor. 7. 20.*

2. What can we conceive to be meant by Christ, where he saith, *He hath left some Pastors and Teachers.* Eph, 4. 11. If all that have Gifts may do their work? or what *Paul* intends, where he saith, All the members have not the same Office, and therefore he that hath the *Ministry must wait on his Ministry*, or he *that teacheth on teaching*, Rom. 12. 4, 7. if this be not a distinct Office from the Membership of others?

3. Consider how much Papists and *Socinians* are by this gratified; and by our weakening the hands of each other get strength against us: what a breach we make for the open enemy to enter at.

The Papists prove us no Ministers, because not made by them and their Church, and so would argue us to be (what they commonly call us) *Heretikes*; as having no Ministers, and then no Sacraments, and then no conversion: and how sad is it, that seeming Friends should do the work of open enemies; that Brethren (so called) should think to accomplish that on a sudden, which adversaries have so long in vain attempted.

The *Socinians* would not have us right Ministers, because ordained at all: when the only giving of Gifts, and the Election of the Church is (in their esteem) sufficient Calling: yet they although formerly decried *Hereticks*, go further then many now *adaies* cried-up brethren. They deny not but if the Church had continued uncorrupt, the custome of the primitive times might have been continued: men might have been ordained, although they do not hold it necessary. Oh how sad it is that we who have gone to the house of God as friends, and always joyned against these professed adversaries, should now do the work of open enemies against one the other.

*Smalcus against Fringius in the name of others*

## SECT. VIII.

Here ended  
the Sermons.

**A**fter I had ended the Sermon (which was the last I had to preach on that businesse) It was asked, who made me a Minister, or in what Church I was made such? Which although then impertinently asked, hath been now sufficiently answered.

It was afterward enquired, Whether any men were ever made Ministers by men since the Apostles daies, or those sent by them? It hath been abundantly cleared, and by this enquiry in part acknowledged, that in the Apostles daies, and theirs sent by them, Ministers were by men set apart for the Office, and you have seen what setting apart it was which was in their time practised: I think then it will be granted, That the Apostles examples are rules for our practice, which is sufficiently urged by our opposers, when it may serve their turns, What pretence else for this contention? Only they make use of the Apostles practice, as *Jewel* tells *Harding* he made use of the Fathers, if they favoured him then they are the Fathers, and must not their word be taken? If they were urged against him, then they were but men, and *humanum est errare*; As Merchants use their Counters, sometimes they stand for a penny, and sometimes for a pound. Besides that, it hath been so constantly practised by all the Churches of Christ since, that it were but vain to insist on it. I shall refer you for that to D. *Seaman*, where it is so well done. Nay, if Ministers were not made by men since the Apostles daies, who made these men such? But if this were intended (as I fear) to delude the people, that we could not prove by Scripture, that any were made Ministers by men since the Apostles daies (in which there is so little strength in the eyes of wise men, it needs nothing to repell it, yet because more ignorant people might not see it) I shall only say, There was no Scripture written since the Apostles daies, then if I should ask him, how he could prove by Scripture, that there was any Minister, or any Church,

*Jewel* Apol.



or that any hath preached since the Apostles dayes, or those sent by them? either of these would be as hardly proved.

How strangely was *Cyprian* overcome, when he considered the Incarnation of Jesus Christ, *That his tongue was not able to expresse, nor his thoughts in any measure able to reach it.* If it were fit to apply it, I should think, what astonishment hath befallen even men and Angels, to behold the Incarnation of evil spirits (which in these daies) are risen up against, and would lay violent hands upon the Ministry, *Clemens Alexandrinus* saith, *In all bodies there are two ranks, Head and Members, Father and Child, &c.* It is much, that only in the Church there should be no distinction of Minister and People, of Flock and Overseer. *The seven Starres are in Christs right hand, Revel. 1. 20.* which was spoken only of the *Angels*, *Ibid.* not of the *Churches*; of the *Ministers*, not of any *gifted Brother*. Surely they must tug hard that remove them. May I not say in this, as it was spoken in another case, *My Father is stronger then I, and no man taketh them out of his hand.*

*Vox filii meus deficit, et non mea tantum sed etiam Angelorum.*

What are the Ministers the only troublers of *Israel*, that they are so troubled by all sorts of people? Is this the reward of their pains, the return of their prayers, sighs, groans and labours for you? Whence hath so many people been freed from Ropery, been converted unto God in *England*, that it hath been the most famous Church in the world (I would it had not lost its Crown) but by their endeavours instrumentally? And can that be an unlawful Ministry, that hath brought in so many souls to God? Or is this a just recompence now to cry them down? Would you violently thrust them out of the Church, who have travelled in birth to bring you into it? Or can you think them Antichristian, that have drawn you into Christ, if you are at all in him. Whence have these enlightened People gotten all their Knowledge and Gifts, whereby they are enabled to pleade so justly against the Ministry, but from the Preachings and Writings of these Ministers they thus decry? (for

Gifts are now acquired by the use of means.) Are they now so evil, who have been the Instruments of so much good? Is this all their Reward, to be beaten with the Weapons they have put into others hands? Is the childe bred up only to scratch out the Fathers eyes? "*Clemens* who lived with-  
 "in an hundred and thirteen years after Christ, speaking of  
 "the Apostles being called by Christ, and Christ being  
 "sent by God, &c. saith, *That those who for a long time*  
 "*have had a good report, cannot be put out of their Office with-*  
 "*out injury*; and condemns it as a shameful thing that they  
 "should raise sedition against the Ministers. *For which of*  
*their good deeds would ye kill them?* If the Ministers of Eng-  
 land are no true Ministers, then where are the true Churches?  
 And if no true Churches, who hath power to send them  
 to preach, that question the Call of others? Truly I would  
 advise such to forbear preaching till Christ come again to call  
 new Apostles, and then possibly they might be sent among  
 the rest. Is the past example of the Apostles of no value?  
 Is the constantly successive practice of the Churches in all ages  
 of no prevalency?

*Clem. in Epist.  
ad Corinth.*

*Contra Presby-  
teros seditionem  
movere.*

Oh that I could speak (in this) a seasonable word to the  
 whole Nation: If it hath been proved (as I hope it is) that  
 the Ministry (so set apart) is Gods Ordinance, it is a great  
 evil to oppose, a sin of a great magnitude to overturn it. I  
 could say as *Gamaliel*, *Act. 5.19. Ye cannot overthrow it, lest*  
*happily ye be found to fight against God.* A faithfull Ministry  
 hath been alwaies esteemed the greatest blessing, and is it  
 now become the greatest curse? Are we weary of our mercies,  
 or are we weary of God, or rather is not God weary  
 of us? I wish *England* trifle not so long with their meat, till  
 it be lost before they are aware. Should the Ministry now  
 condemned be suddenly taken away, be irrecoverably lost,  
 how would it then be too late repented! Did you ever reade  
 that the Ministry was lost to a people, and that God staid  
 long after? If the Shepherd be destroyed, who shall watch  
 the flock, who shall prevent the worrying, the devouring  
 of the sheep? *If there be no interpreter; who shall declare to*

man

*man his Righteousnesse?* Job 33. 23, 24. If *Moses*, and *Noah*, and *Daniel* be taken away, who shall pray for, or keep off the plague from the people? Did *Jerusalem* ever prosper, when the Prophets were slain? Is not God himself engaged in their quarrell? And is it nothing to make him your Enemy? He may at present permit their injury, but will severely avenge it afterward. Have not the Ministers been the *Horsemen and Chariots of Israel*? Have not they stood between you and Popery for these many years? Have not they stood in the gap between you and Gods indignation many a time? Are you now so strengthened against Popery, that you need their help no longer? Or rather have not the Champions of Popery so insinuated, that they have perswaded you to cast off your defence? Are you so secure from Gods Judgements, that you need their intercession no longer? I pray God it be not rather, that your destruction being decreed, the Lord will no longer permit the means of its prevention among you. It was a sad sign, when the people would not hear *Jeremiah*, nor God suffer him to pray for them. What would be your misery, should it be ever said of *England*, as once of *Jerusalem*, *Oh England, England! that stonest the Prophets, and killest them that are sent to thee; How often would I have gathered thee, as an hen gathereth her chickens, and thou wouldst not! Behold, your house is left unto you desolate*, Luk. 13. 34, 35. Oh that before it be too late, *We might know the things that belong to our peace.*

I have done, and can expect what I may suffer from unruly men, but I shall rather account it mine honour, then my shame, to suffer for Christ, whose cause (in this) I pleade, although I am sorry I have no more strength to defend it. It was a good encouragement *Jerome* gave to *Austin*; but I'll not apply it, lest it should favour of too much glorying in my self, or bitterness to others. I can think some will finde fault with all, some with some part, others with other parts of it. I hope none will accuse me of either malice or bitterness; If any shall discover to me my weakness

*Signum est majoris gloria, omnes haeretici se deestantur.*

(of which I am sufficiently jealous) I shall humbly acknowledge it. If any shall convince me of any falshood ( to which I am not yet conscious ) I shall chearfully retract it. Only I shall expect the same meeknesse and candor I have brought with me: Uneven Weapons make no fair combat:

And shall desire, that if any answer it their Name may be subscribed: I shall expect the finger of a Jesuite, because their cause is so much concerned in it.

*FINIS.*

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## *An Appendix.*

**S**INCE I had finished this task, there came to mine hands the confident news of the *Pulpit-Guard Routed*: which might have prevented my further march; But upon better examination I found, in this, as in other things, men for the most part speak as they would have it; for surely had not the Author himself reported it, others would not have judged it a Rout, nor do I think they'll yet believe it. Indeed I should have imputed it to a strange *Providence*, if through so much weakness, he should have gotten so compleat a victory. But I perceived that this attempt was not designed only against that Guard, but equally against all the Party, and the Cause; I thought good therefore to appear, although but in the Rear, and with this small Party, while the other might have liberty to charge him more thoroughly; at least, that my Brigade (I mean the Sermons I have printed with this) might march with the more repute in the world.

I had not time to answer the Book largely, (for I was constrained to do this, while the Press wrought off the other) nor should I have done much more in it, had my time been longer, and my leisure greater; not only for that I finde little of Argument, although it is swelled into some bignesse with railing, but that the sum of what is there urged, is already spoken to by the Sermons herewith printed. I shall only in this make some further discovery of its weakness, and direct you to them for more full answer.

I confesse (upon what sudden view I had of it) I finde but little work to do, but am much puzzled about the manner of doing it. It is in this, as with some scabbed sheep, with some rancour'd

rancour'd wound, a man must cut off a great deal of filth, passe by much corruption, before he come to apply the plai-  
 ner, or attempt the cure. He is so bitter in his expressions  
 against the Gentleman, so loud in his railings against the *Coat*  
 (as he calls it, *pag. 19.*) that he deserves no fair answer; But  
 I forbear, least in this the Proverb should be verified, *Like to*  
*like, quarrel the Devil to the Collier.* Onely, if I should take  
 equall pains to tell large stories, of the many filthy behavi-  
 ours, the ranting practices of men of his gang, malice might  
 be suspected under it, no strength of Argument would be dis-  
 cerned in it; yet I wish that those who might have account-  
 ed it railing and bitterness in me, do not esteem it a vertue,  
 an excellency in him.

Master Hall.

I'll not meddle with his review of himself in the *Looking-*  
*glasse*, I shall leave that to him, who is more able and more  
 concerned in it; where he hath sufficient opportunity to  
 vindicate Truth, if he will adventure to fully his finger  
 with so black an object. Yet I cannot but observe how he ju-  
 stifies his Antagonist, in what he complains of as most injured  
 in: he is troubled that he is *reproached with the term of dan-*  
*gerous Sectary*; Surely he that but looks on him in that *Lo-*  
*king-glasse*, will conclude that he is only slandered with a  
 matter of truth.

Nor will I examine the trial and verdict he himself makes  
 and gives of the Ministers (under the name of false Prophets)  
 For that, I shall refer him to be judged by him, whom he is  
 pleased to name as Judge (I mean Jesus Christ) in his cause;  
 who will doubtlesse one day shew him, What sentence he  
 will give upon the evidence he hath produced. Yet this is  
 observable, that all the witnesses he summons or brings in,  
 are either of his forcing or making. What testimony of Scrip-  
 ture doth he bring, which he doth not misapply? What  
 evidence doth he produce from the *Churches, deluded Souls,*  
*publike Peace*, but what is *dug out of his own pit*, made of his  
 own brain?

To take notice of his strength of Arguments, or depth  
 of learning, is impossible, there is no discovery of what is  
 not.

not. Although I must confesse, when I heard of, and saw some bold and confident assertions, I expected something to support them. I shall acknowledge my self a *false Prophet* (in this) if ever *much learning made him mad*. Yet I cannot but smile, that those, who (because of their own ignorance) decry, and rail against learning in others, are willing to make use of what they have themselves, yea, would counterfeit more too sometimes. I finde him at the charge of too whole words of Latin in one place, *Cum privilegio*; if it be the language of the *Beast*, methinks his mouth should not meddle of it: if it be any part of the *tail of the Beast*, his tongue should not lick of it. In another place pag. 98. he strains hard for two more, *Episcopus, Presbyteros*. But I confesse he hath brought them forth in a wofull case (the accusative plurall for the nominative singular) but I see he speaks all in the accusative case. I would not wrong the man; if he meant Greek, it may be he thought *heathen Greek* was not fit to be used by Christians, and therefore writ them in the letters of his mother-tongue. If he intended Latin, he might conceive that true Latin only was the Language of the *Beast*, or that the whores head had been sheltered under *Priscians* Cap, and he might lawfully break it. But I would willingly know how he got or came by this learning; surely it was only humane, and then acquired only by industry; if it had been an immediate inspiration of the Spirit, that would have taught him to have spoken it true. The Spirit is able to bring forth its conceptions perfect. He that gives the use of Tongues, could not want power to speak properly: they that *speak with other tongues, as the Spirit gave them utterance, Acts 2.4. Were heard by the multitude speaking their own language, verse 6.* Besides, what ado he keeps with his terms of Logick, the *major* and the *minor* Proposition; if Logick be so black an Art, I wonder he would touch it; but I see he loves all of the *Colour*, unless it be a *black Gown*.

I would give you a glimpse of his skill in interpretation of Scripture, that since he fails in his humanity, you might see



what Divinity he hath ; but I shall speak only of so much of that, as will fall into my way, as I run over those few things which relate to the Arguments I have urged or answered before. In which I shall only give you some Animadversions upon what he speaks ; the book will not require, nor will my time afford any long businessse.

I finde ( in *S. Walter Rawleigh's* expression ) much spoken but little said about the Priests under the Law, and Ministers under the Gospel ( *pag. 17.* ) Because there is some difference in their service, therefore must their Offices be questioned? *The Office of a Priest* (saith he) *was appointed by God*; and was not the Office of Pastors and Teachers so too? *Eph. 4. 11.*

To excuse himself both from *Corah's* guilt and punishment, he saith *pag. 18.* *Corah and his company were smitten for doing what was forbidden, but the Saints are commanded, and commended for preaching, &c.* he hath not proved either of them by the letter of Scripture, but let him prove the latter, either directly, or by just deduction, and we will forgive him the former. You may see (in the Sermons) what command they had, nor can I yet see, by what he saith, any more discovered.

But because it is questioned by him, to whom *Corah* and his company should be rather compared, whether to the Ordained Ministers, or the only gifted Preachers : observe these particulars.

*Corah* and his company out of a pretended fitnessse to perform the service to which they were not called, would have intruded into the Office of *Moses* and *Aaron*; It is easily judged who are most guilty in this.

*Corah* and his company did not monopolize the Office to themselves (as he pretends, *pag. ead.*) but would have shared with *Moses* and *Aaron*, in what it was conceived they monopolized. What think you now? who are most like *Corah*, *Dathan*, and *Abiram*, and then may most fear their punishment?

For his railing, That Ministers have no more Authority then the Devill and the Pope could give them, and no more  
Calling,

Calling, then *Corah* and the Devil himself; *The Lord rebuke him*; only let him forbear such language hereafter. Where he makes *the carkaffe and form* of a thing both one, I forgive him: he dislikes, and therefore (I conceive) pretends not to Learning. Only I would not have people deluded with such a *soul-lesse carkaffe*.

*The Ministers have no Call according to the letter* (ibid.) I had thought (if by the *letter* he means the *letter* of the Scripture) setting men apart by prayer, fasting, and imposition of hands, had been according to the *letter* of Scripture; I am sure what he objects against it is besides the *letter*.

Nor have they any *Call from the Spirit*, (ibid.) Are not their gifts manifest? Can he without blushing accuse them of *walking in the Devils darknesse*? will not many of his own party contradict him in this? will not they acknowledge, that many Ministers of *England* live holily, *walk by the light of Gods Spirit*? What spirit hath possessed the man? truth, meeknesse, charity, are the fruits of the Spirit of God. He'll see what is spoken about gifts, *suprà*. He saith, *it's dangerous for men to preach without a Call, and dangerous for people to hear such*, &c. I am (in this) wholly of his minde; I hope by what hath been spoken already, and what shall yet be touched on, it will appear manifest, that only gifted-brethren have no Call to preach. In the Sermons.

Nay, take his own words, and (if I understand them) there is enough granted for our purpose, (pag. 19.) *although it's true, that none can preach according to the intention of that Scripture, Róm. 10. 15. (viz.) for the working of faith, and converting of souls, yet it doth not follow, that every gifted brother may not preach*: (these are his own words.) If he means that *gifted brethren* cannot preach for the working of faith and converting of souls, we have enough; nor can I see what else he should mean; for it is evident, that the *preaching of Sent Ministers* is the means of converting souls, of the begetting of faith. Besides, the Gentlemans Proposition, which he tries to answer, is, *If none may preach but those that are sent, then every gifted brother may not preach*. What he speaks of *sending*,

(*pag. ead. & prox.*) I'll speak somewhat to; and because upon that and two things more hangs all his discourse, the full answer of which shakes the whole book, I'll stand a little on them; yet not neither, because they have been so fully answered already, *ut supra*.

1. *Gifting is sending, it relates to the internall power of the Spirit in the Saints, &c. (ibid.)* Indeed there must be a sending from God, where men are faithfull Ministers; but there must be (besides) an outward designation to the Office, where any be lawfull *Preachers*. But besides what hath been spoken already (in the Sermons,) That only *gifting* is *not the sending* the Apostle mentions; I'll shew you in Scripture, that *sending* is only spoken of the outward letting those apart for the service who are sent. (Not to name what is so much, and so often spoken of *Christs being sent by his Father*.) Where *Isaiah* was to go about Gods service, the Lord asked, *Whom shall I send?* and *Isaiah* said, *Send me*, *Isa. 6. 8. 9.* it was not spoken of gifting him, that was done before, but of his outward mission; and thus it is explained by all I meet withall, who had as much of the Spirit to interpret Scripture by, as this pretender. The Disciples were *sent*, when after they were gifted, they were bid to go, *Mat. 10. 1. 5.* yea, he seems himself to distinguish, where (p. 24.) it is said, *The gifting and sending of the gifted brethren, is, when the Lord inableth them in a measure to it, and saith to them, Go.* Are not *gifting* and *saying go*, two distinct acts? which is manifest in *Paul*, *Acts. 22. 14, 15, 10, 22,* whom he instanceth in, although he would falsly infer the contrary from another Scripture, yea, would delude people, by telling them, *that he preached before he was separated*, *Acts 13. 2.* but I say he did not preach, before he was by a speciall command *sent by Christ*. To this purpose were the Apostles said, when by fasting, praier, and imposition of hands they separated *Paul* and *Barnabas*, *to send them*, *Acts 13. 4.*

2. He is very unhappy in confounding ordinary with extraordinary cases; which is so much answered already, that I scarce know what to say more. I there shewed, that those who were sent most extraordinarily, were (besides gifting of them)

them) set apart for the service; and what setting apart ordinarily was afterward practised. Although the Ministers were not immediatly *sent* by God, which was extraordinary, yet they had prayer and laying on of hands, the ordinary designation the Scripture mentions. This he pretends not to; if he hath an extraordinary mission let him discover it. Extraordinary gifts we finde none; if God hath any time said to him, as to the Disciples, *go*; or as to Paul, Acts 22. 22. *I'll send thee to the Gentiles*, whose examples chiefly he useth to prove his Calling, let him manifest it. If he shall any more adventure upon such a busin:se as this, let him no more pleade extraordinary Calls, but in extraordinary cases: let him not urge *Act. 8.* Disciples practice, unless he can parallell the cases to: It will else be to as little purpose as this.

3. He often distinguisheth between the *gift* and the *Office*. A gifted member may exercise his *gift*, although not execute the *Office*; I say their gifts may be exercised, but it must be within the bounds of their calling, not in the place of Officers. A file-leader (if he be able) may exercise his file, or two files, &c. but he must not carry them, much lesse the whole company into the field, nor engage them against the enemy till he hath Commission. In the exercise of a private Christians gift, there is but a charitative admonition, which hath no other obligation, but as the matter may be good he speaks; in the execution of an Office, there is an Obligation to obedience, *virtute officij* (*ut supra.*)

Yet notwithstanding his former distinction, he saith, page 27, 28. *That a gifted brother may baptize and administer the Supper* &c. Strange! may they do all the service of an Officer, yet not execute the Office? It is time for me to cry down such *Logick* too. In the administering of Baptism, there is but little exercise of gifts; I should have thought this had been part of a Ministers Office.

When he so confidently asserted this, I expected proportionable proof; I thought I should have heard of some extraordinary things at extraordinary times and cases; which I should have answered, *quod fieri non debet, factum valet*; but

all the proof I finde is of *Johns* baptizing, (*ib.*) And was not *John* commissioned for the service? And the disciples, who were then the ordinary Christians, baptized, (p. 24.) Did they baptize when they were but ordinary Christians, before they were sent forth by Christ? but if when they baptized, there were not other Christians, whom did they baptize? And, *Peter* commanded people to be baptized, *Act. 10.* (*ib.*) and (he saith) it is probable there were gifted preaching brethren, who aid the work. Away with such probabilities. I see it is lawfull (when it may serve some mens turns) to draw inferences from Scripture: nor will *Act. 8.* (again urged) prove any thing.

But to delude the people, he saith, *Preaching disciples may baptize.* What then? They who had or have a Commission to preach, might or may baptize, the same Commission including both; may those therefore either preach or baptize who have no Commission at all? (p. 30.) he saith, *Preaching and baptism are not so united together, as never to be separated.* But (whatsoever he pretends) we finde them put into the same Commission, nor (for all the smoke he raiseth) do I think he can produce one example in the whole Scripture, of any that ever baptized, who was not Commissioned to preach.

*The command makes things lawfull or unlawfull,* saith he, (*ibid.*) An excellent position, one of the clearest truths in his whole Book; and I could wish that as it holds, so it were believed and practised in all things. I shall inferre, That till he proveth there is some command (or what is equivalent) for the preaching of only gifted men, he must give me leave to call it unlawfull.

I shall speak nothing to his bitter inveighing against Presbytery (in great part of his Book) only let you see his black mouth, and self-contradictions. You have altered the name from *Bishop, Priest, and Jesuite* to *Presbyter*, pag. 22. And were not Presbyters long before Jesuite, Priest or Bishop either (in his sense?) Pag. 21. he saith, *There was a Presbytery in the primitive times.* Yet Pag. 25. *It was a strange name till lately,* Will people never be sensible of such mens abuses? Had he but some few of these gifts that many of the godly Ministers of Christ

Christ have, he would finde *Presbyters* often enough in Scripture.

See how he foams *Pag. 27. Presbyterian wolves, &c. if they could have prevailed, they would have sucked the blood of the lambs of Christ.* A charitable censure: What they would have done, he knows not, I know who do labour to suck the blood of the lambs of Christ. Let me tell him, time was, that if others had exercised such cruelty against him and his party, as he would have inflicted now upon the Ministers of Christ, his tongue must not have run at this rate. It is pity so much tenderneſſe should be repaid with so great severity. But the Proverb is true:

*Pag. 20. We have no true Church, no true Ministers.* How then got he to be of a Church; or when did the true Church begin? For *Pag. 29. We are not speaking* (saith he) *out of, but in a constituted Church.*

He is much put to it to answer that Argument, If gifted men may preach, then gifted women too. *This* (saith he) *is your conclusion, we say, and the Scripture saith, that gifted Brethren may preach: you will conclude, that gifted women may preach.* But where doth the Scripture mention gifted brethren more then gifted women? I had thought gifting had been the qualification, the sending; and then in one as well as another. Let people see what pains he takes to shift off the truth, what holes he runs into to prevent a conviction.

Nay *Pag. 60.* he saith, *Women may prophesie too, though not in the Church, or at least by the permission of the Church.* For which he urgeth, *1 Cor. 11. 5.* An excellent interpretation. *Paul* saith that women must not be permitted to speak in the Church, and he would prove they may, with his gloss upon another place. But, besides what is answered by the Gentleman to it, I shall tell him that Learned *Mead* expounds it of singing, and for that exposition urgeth *1 Chron. 25. 2. 1 Sam. 10. 5.* where prophesying is taken in the same sense, *Every woman that prayeth or singeth praise, &c.*

He labours much to take off those answers given to what is urged, from *1 Cor. 14.* But for all he saith to that, I shall  
referre



referre the Reader to what I have spoken of that place, and of the argument drawn thence, in the former part of this Book. He acknowledgeth prophesying to be extraordinary under the law, but not in Gospel-daies, pag. 60. If it were ordinary in the Primitive times, why was it given then by Revelation? Why were not all that had gifts Prophets? If it be ordinary now, Why doth it not continue? If *Th. Collier* can but discover that there is such a gift of prophesying now as was then; when (*ut supra*) they received immediate Revelation, when they could foretell things to come, when they could by sudden instinct explain dark and difficult Prophecies, he will speak something; but I do not see that is attempted; I would advise him never to urge that Scripture more, until he can manifest such a gift. Yet I cannot but observe his learned exposition upon the 32. verse of 1 Cor. 14. *Let the spirits of the Prophets be subject to the Prophets. P. 21. (i.) They are able to contain themselves, and be silent, while another speaks:* When it is said, ver. 29 *that they must speak two or three, and the others judge.* The text it self tells you what subjection is meant there (*i.*) to the Judgement of the Prophets. Surely if he had such a measure of the Spirit that he pretends to, he would have more skill in discerning of Scripture. Let none think that he hath the spirit of prophesying, spoken of, 1 Cor. 14. that can no better explain so easie a Text.

Master Hall.

The Gentleman having said that the holy Ghost commends Learning: He replies pag. 41. *Holy Ghost? Is there any such word in all the Scripture as Ghost?* How now? which way went the Spirit of God from him? What, immediatly inspired, yet ignorant of this? hath he forgotten *Mat. 28. 20.* Hath Baptism been so long out of fashion, that he hath forgotten the words of it? Is *Act. 2. 4.* (besides other places) quite out of his minde? Hath his new and clear light dazled his eyes? or hath he been digging so long in the bottomlesse pit, that the smoak hath wholly beclouded him?

He would know whether *Pauls* gift and ours were received different waies; (p. 45.) I shall grant they were, yet deny his false inference, we may have gifts from the same spirit,  
yet



in a diverse manner: As different gifts, so different wayes of conferring them were from the same spirit. *Paul* had his by immediate Revelation, we receive ours more mediately, by the use of means. One man takes up water at the Fountain; is it not the same water, or must it be wickedly come by, that another takes up in the channell? Why had he not as well questioned what *Timothy's* gift had been, when it was different from *Paul's* too? What is spoken concerning *Numb.* 11. 25. to the 30. is sufficiently cleared before: yet without further reference, he grants me enough, *that it was an extraordinary spirit of prophecie*: then whatsoever may be practised in Gospel dayes; that place will afford us no Argument in ordinary times, when extraordinary gifts are not given. *Iehosaphat* sent Princes to teach (*pag. 62.*) from 2 *Chron.* 19. but you'll see the *Levites* had the Law of the Lord, *vers. 11*. It is urged: *May not you do your self, what you may command your servant to do?* No: A King might command a Judge to hear and determine Causes, which he may not do himself: A King in those dayes might command a Priest to offer sacrifice, which to have done himself had been sin. Our *Iehosaphats* (*saith he, pag. 63.*) have of late rather encouraged the gifted brethren for to teach, then prohibited them. I think the State is little beholding to him; If another should have said so much, it might have been taken ill. I am sure they have not yet recalled those Ordinances of Parliament, made against such Preachers.

*He that sent Christ extraordinarily, sends lay Prophets ordinarily* (*pag. 67.*) that remains yet to be proved: this is *per idem* as he learnedly answers in anothers place. Let us but see the examples of any in Scripture that ever Preached, who were no otherwise sent, then our gifted brethren are now. You have seen the Apostles, and Disciples were sent extraordinarily by the immediate voice of God; but these, although they urge their examples, have no such mission.

He would perswade us that *Prophefying was not an Office, but a gift.* (*pag. 60. & alibi.*) yet it is numbred among the severall Offices of the Church, *Rom.* 12. 7. he confesseth that the Office of Ministers is meant in the same place, why then

not prophesying; when they are equally called gifts? so they are called too, *Ephes. 4. 11.* yet there meant of Offices.

I shall say nothing of his vain-glorious crying up himself and his Party as the only gifted, the only godly men; his despitefull reproaching of the Ministers of Jesus Christ, as wicked, ignorant, Antichristian Devils, what not? Let the world judge who have the best gifts, and (by this) who have the most pride: I could quickly shew you a parallell between their Doctrines and lives too, whether are most sutable to the revealed will of God; but I could not do it without seeming bitterness to them, without a shew of arrogance in our selves. In this let God and all (but) moderate people judge between us.

Nor shall I speak (more then I have in the former part) to his railing Arguments to prove Ministers Antichristian; there is but one that is at all likely to get any credit, and that is answered there.

I shall only propose what he asked, *p. 44. Who are the unquiet men, the gifted brethren or the Ministers?* If their practice will not sufficiently discover it, in running from place to place to disturb Congregations, who practised quietness only while they had no power to be unquiet; let this railing book be spread before you, and then see what boilings of spirit, what troublesome humours these men are affected withall; who under a pretence of Christian liberty disturb the peace of Christians; abuse the Names (and if it were in their power) would even take away the lives of godly men.

I must end, yet I might have spoken somewhat more, if I had had more time, but the Press will stay. I hope it is enough to discover the invalidity of his proof, who hath given in a great charge against the Ministers: and then to take off the prejudice of Readers that might possess them against what I have Printed in Justification of the Call of the Ministers of *England*. I am apt to think (but shall submit to the judgement of more wise, and (now) lesse engaged men) that there is nothing of value in his whole book, but either in the former part, or this short Appendix, may receive a full and satisfying

Answer.

Answer. If there be any need, I may be larger afterward : In the mean time I shall earnestly desire the Reader to look upon both with a single eye, and unprejudiced heart ; look through the railing, and see what of Argument you can finde in that, then excuse my weakness, and see whether you may finde an Answer in this. Take not reproaches for Arguments ( which content some ) It is easier to accuse then to prove : cast not off the truth for any infirmity in the managure of its cause. It is easier finding then amending faults. If ever the like piece should come to mine hand again, I should take little delight to reade it, and lesse pains to Answer it : It is a great sign of weakness of Argument, where there is such strength of reproaches. Barking doggs are best appeased by neglect : the greatest scoldes are soonest quieted by silence. If by this unpleasant difference, truth may be at all manifested, and thereby the Saints of God in any measure advantaged ; I shall bleſs God in it, and esteem it a most gracious Providence that I had any hand in it.

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F I N I S.

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